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WILLIAM V. KELLEY, D.D., EDITOR.

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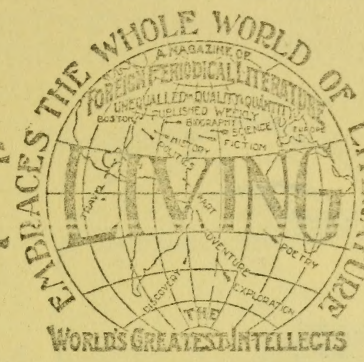

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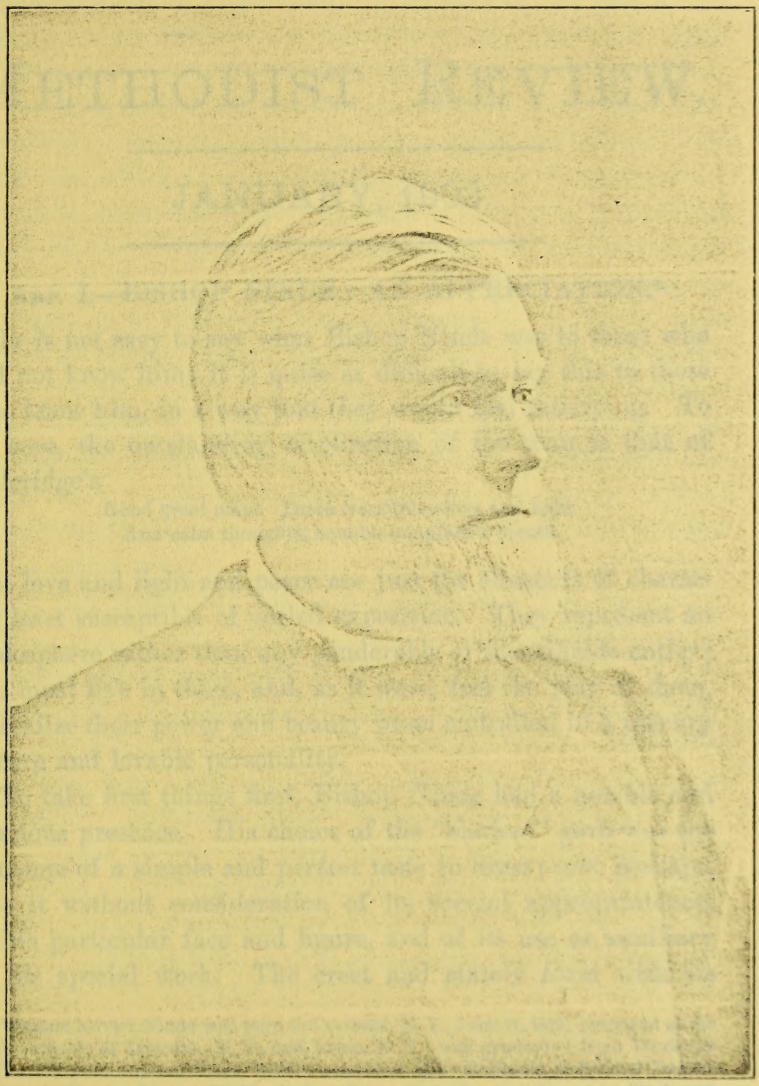

W. F. Warren

METHODIST REVIEW.

JANUARY, 1903.

ART. I.—BISHOP NINDE: AN APPRECIATION.*

IT is not easy to say what Bishop Ninde was to those who did not know him; it is quite as difficult to say this to those who knew him, in a way that they would feel satisfying. To be sure, the outstanding recollection of the man is that of Coleridge's

> Good great man! Three treasures—love and light
> And calm thoughts, equable as infant's breath.

But love and light and peace are just the elements of character least susceptible of verbal exposition. They represent an atmosphere rather than any ponderable or identifiable entity; one must live in them, and, as it were, feel the play of them, to realize their power and beauty when embodied in a plenary nature and lovable personality.

To take first things first, Bishop Ninde had a notable and gracious presence. His choice of the "clerical" garb was the outcome of a simple and perfect taste in dress; nor, perhaps, was it without consideration of its special appropriateness to his particular face and figure, and of its use as auxiliary to his special work. The erect and stately form with its

* William Xavier Ninde was born in Cortland, N. Y., June 21, 1832; prepared at the public schools of Lowville, N. Y., and Rome, N. Y.; was graduated from Wesleyan University 1855; entered Black River Conference 1856; stationed at Second Church, Fulton (1856), at Adams (1857-58), and at Rome (1859-60); transferred to Cincinnati Conference and stationed at Trinity (1861-62), Morris Chapel (1863-66), and Union Chapel (1866-67), all in Cincinnati; traveling in Europe 1868; stationed at Christie Chapel 1869; transferred to Detroit Conference and stationed at Central Church, Detroit, 1870-73; appointed to professorship in Garrett Biblical Institute 1873-76; reappointed to Central Church, Detroit, 1876-79; elected president of Garrett Biblical Institute 1879-84; elected to episcopacy 1884; died January 3, 1901. See the noble Memoir by his daughter, recently published by the Methodist Book Concern.

deliberate and dignified habit of movement, the gentle and benign face with eyes blue as a summer sky, and the strongly modeled head crowned with abundant hair, fair and fine, were all enhanced by the modest framework of black, and made him look just what he was—"every inch a bishop." To this was added an exceptional graciousness of manner, the winsome urbanity of the high-minded man who is conscious only of an affectionate good will toward all men and eager that they should know it and believe it. Every accent of his greeting rang true; and it was the same to all classes. Because he had the princeliest of natures he was the most democratic of men. This combination of dignity and graciousness was of the very texture of his being; it was with him no acquisition of the schools. And so he could perform the lowliest service without abating a whit of his dignity, and he could invest the simplest courtesy with a charm which lifted it to distinction.

Bishop Ninde had the good fortune to be born well. He was a veritable son of the manse, being himself a preacher of the fourth generation. His great-grandfather, James Nind, was a Gloucestershire yeoman of substance and culture, the friend of Wesley and a local preacher; the grandfather, William Nind, was a minister of the Protestant Episcopal Church in Maryland, greatly useful and beloved; his father, William Ward Ninde, though dead at thirty-five, was one of the most eloquent evangelists and one of the most cherished pastors of his generation. Quite as significant was the lineage on the maternal side. His grandmother Cole was a daughter of John Cole, founder of Methodism in western New York, whose daily prayer for years was, "May the God of all grace convert and sanctify to the latest generation all my posterity;" and granddaughter of Joseph Cole, whose intimacy with Wesley is commemorated in a print representing the two (with another friend) walking arm in arm apparently in earnest conversation. The mother of Bishop Ninde, Mary Moore, was the daughter of a Methodist home, distinguished alike for probity, piety, and generous hospitality. There is

a hint of daring humor in William Ward Ninde's taking for a text on the morning of his espousing the young woman, "For Mary hath chosen that good part, which shall not be taken away from her." The temper of our times is to put emphasis upon environment and education; but one's ancestry is also a potent factor in life. A man into whom has gone three generations of clean living and high thinking has an enviable start; it is quite as likely that such a man will modify his environment as that his environment will make him.

The atmosphere of his home and the character of his early training were also congenial discipline for one whose work was to be that of religious leadership. Naturally, among his earliest text-books was the Bible, the beauties of which were opened to him by his father, who seems to have had a special gift of vivid exposition and vital interpretation. The relishing study of the book in these early years he maintained to the end, and to his familiarity with it is due not a little of the simple beauty and vigor of his literary style. Later in life, when he was a lad of about seventeen, he was the subject of a definite and memorable religious experience. Those who remember Bishop Ninde only in the ripeness of his gracious and saintly manhood would hardly credit him with a period of life when "his religious convictions had become seriously undermined and he had swung far away from the simple faith of his childhood." Nevertheless, the experience was real, and necessary. He was to be the herald of personal experience; he must have the experience as the heart of his message. It came about this way: A series of sermons on Christian evidences by the pastor at Lowville arrested the lad's attention. He faced the problems thus presented in manly, straightforward fashion; with characteristic fidelity he fought his way to the full and firm belief in the Bible as a trustworthy revelation from God; and, later, to the determination to embrace Christ as a personal Saviour to be confessed before men. A struggle was involved in deciding for the ministry; an even greater struggle in making open con-

fession of his conversion. By dint of earnest prayer he found courage to attend the week-night prayer meeting. Less than a dozen were present, but all true saints. The hour passed. To his dismay, the anxious lad saw the pastor rise to close the service. With a supreme effort he struggled to his feet and said, weak of voice but stout of heart, "I want to be a Christian, and I ask you to pray for me." The first step taken, the next was easier. The boy joined the church at once, and honored his commission in true apostolical fashion by bringing first his own brother Henry to the Master.

The very hardships of his youth contributed to a discipline which aided his ministry. Bishop Ninde had to work his way through school. During the time spent in the schools of Lowville and Rome he learned the printer's trade, and passed in rapid and sure progress from the case to the editor's chair. In the university he tutored and preached. The discipline was severe but fruitful. It gave him an intelligent appreciation of the workingman's lot and a ready sympathy for hard conditions of life. "The poor in my churches," he was wont to say, "could never complain that I neglected them; if any were slighted it was the rich, for I felt they could more easily spare me." This anecdote is characteristic: Seeing an aged colored woman struggling with an overloaded pushcart, he stepped to her side and said with gentle courtesy, "Auntie, that is heavy for you; let me wheel it." Out of the experience of hardship in his youth came the enthusiasm for pastoral work, for the work of city missions, and for all phases of the problems of labor.

A further experience which added greatly to his pastoral efficiency was the beauty and felicity of his domestic life. In the home of his father and mother, and later in that of his grandfather and grandmother Moore, he had known all his boyhood long only the ministries of loving, loyal, and mutually adoring family affection. In his own home, marrying as he did the love of his youth, and being himself the chivalric lover to the end, there was, with the advent of the chil-

dren, a center of happiness which to him seemed the sum of all blessings. Such happiness it was his eager concern to promote among all the families of his parish. He knew that the secret lay in the law of Christ being accepted as the rule of the household; and that that law should prevail he sought everywhere, by public instruction and by the most painstaking pastoral supervision, to show its worth and power. Many a family owes to his ministry a new and better order of home life; and hundreds of young people can trace to his instruction and personal influence the view of married life which lies at the very foundation of all domestic happiness.

From the first Bishop Ninde seems to have commended himself as a preacher. His presence and voice were in themselves a recommendation to public favor. Other gifts, however, were not lacking. He had literary style of exceptional grace and force, he had imagination, insight, sympathy. Had he so decided, there is reason to believe that he might have achieved celebrity as a pulpit orator of the first rank. Witness his address on Sunday Observance at Omaha, and some of his Conference sermons. There are, however, two conditions attaching to oratorical "celebrity" both of which would have been unconquerably distasteful to him; first, the conscious aiming at oratorical effect, which is, in essence, insincerity; and, secondly, the conscious selection of topics which favor oratorical treatment by which a larger selection of topics, more prosaic but even more practical from the pastoral point of view, would have been slighted or ignored. The distinguishing feature of all Bishop Ninde's ministry—not simply of his preaching, but also of his educational and episcopal work—was its *pastoral* quality. The test of success with him was not personal popularity, but usefulness. He, for himself, might have delighted in a sermon of brilliant parts; he could construct sonorous sentences and round periods with any man; but what of the sheep who look up and would be dazzled but not fed? Just as truly he might have exploited educational theories and made a name for himself in the educational world, but he preferred to shepherd the

young men who came to learn divinity, and who bore away in their hearts the ineradicable memory of a true shepherd whose example gave all their divinity a new force and new meaning and made it seem worth while. And certainly he might have secured wide distinction had he as bishop availed himself of a tithe of the invitations which came to him for public and distinguishing service. But he was busy with the lives and cares of the preachers for whom he was officially responsible, seeking to know them in their homes and to realize their conditions of work, that he might, if possible, make the burden of their labor lighter for them. The plan of episcopal visitation made it his duty three times to travel abroad. In 1880 he visited the missions of the Church in Europe and India; in 1890 he visited those in Mexico; in 1894 those in China, Japan, and Korea. The spirit in which he undertook these tours is perfectly illustrated in a remark of his own to the members of his family: "We do not wish to go to them in the spirit of mere tourists, but in the fullness of the Gospel blessing." Of Von Weber it is said that in driving through a beautiful country he could only enjoy the beauty by translating it into music. Bishop Ninde knew no enjoyment in anything which could not be transformed into material for the extension of the kingdom of God among men.

Bishop Ninde was in frequent demand for public occasions of various kinds. His addresses were uniformly models of good taste and appropriateness; but never, even in those which might be called the most purely secular or academic, did he fail to infuse into them the spirit and message of his Lord, or leave his audience without a quickening of heart and conscience which gave them, for the time at least, nobler views of life and living. In his simplest and most informal utterance he had, as Mr. Morley says of Burke, "the sacred gift of inspiring men to care for high things and to make their lives at once rich and austere."

Such a man, dominated by such an idea, must necessarily be a favorite with young people. His work with and for the

young people of his Church during the quadrennium in which he was president of the Epworth League was, and is, greatly prized. The profoundly spiritual character of his influence was felt in the impetus given to missionary enterprise throughout the entire Epworthian following. His call, "Let us organize in the Epworth League the greatest missionary propaganda the Church of Christ has ever known," still echoes in the ears of our young people as an inspiration. The high distinction with which he treated young people was perhaps the explanation of his popularity and power with them. It comes out in a singularly beautiful and impressive way in a letter to his son upon the latter's ordination. After expressing his deep gratification at the step taken, and his anxiety that the young man should be a thoroughly consecrated man and minister, he says, "Let us both form strong purposes for the future," etc. The "us" in that sentence is a revelation of character; the "Do you form" which would be natural from the older to the younger, and especially from father to son, is abrogated in the swift recognition of the right of youth to companionship and brotherhood in the work of serving a common cause for a common Master.

It was Bishop Ninde's distinction that, putting aside all personal considerations, he devoted himself to an ideal of usefulness; he consecrated great power to Christian uses and Christian results. United with this devotion was a most engaging and pervasive holiness of character. From sheer love of the goodness of the man one was apt to lose sight of his many-sided greatness; the admirably rounded character of the man was an obstacle to the proper appreciation of him. It is a common observation of visitors to St. Peter's at Rome that the largeness of scale in details is hardly noticed in the perfect proportion of the whole. The more perfect the balance of excelling virtues, the less notice of their individual greatness in a world where eccentricity alone compels attention. But recognizing to the full Bishop Ninde's gifts and acquisitions, his almost matchless pastoral work and his rare administrative gifts, it still remains true that he will be most

tenderly cherished for that which most endeared him to the people, the obvious closeness of his fellowship with God. A friend used to say of Thomas Erskine that he never thought of God but the thought of Mr. Erskine was not far away. In Bishop Ninde's case we might reverently reverse the order: one never thinks of him without thinking of the God he loved and declared. His daughter entering the study one day "found him sitting, with uplifted face and rapt expression, apparently oblivious of her presence. Startled and awed, she paused on the threshold. In a moment the abstracted look left him, and he turned to her with his usual kind smile. To her 'Father, what were you doing just now?' he replied gently, 'I was thinking about God.'" And because God was in his thought continually he was able to live before men in the beauty of holiness, to show them God's power to make and keep a man patient, kindly, cheerful, hopeful, forgiving, just, and true. Bishop Ninde loved men and hungered to be loved by them. But not even for their good opinion would he lower his sense of duty or drive a bargain with sin. The one thing that mattered to him was the approval of God and of a good conscience. In communion with God he nourished that imperial spirit which neither seeks to be great nor fears to be least, which asks no privilege but that of serving God, and which cheerfully relinquishes every claim but that of loving the Hand whose pressure, whether to comfort or chasten, is the ineffable joy and prize of living.

Charles M. Stuart.

Art. II.—THE STORY OF THE TROUBADOURS.

If you happen to be in Paris and are intending to pursue your travels as far as Italy you will find on looking up the matter that you have the choice of three different routes to take into that famous country. You can go by way of Dijon, Chambéry, and the seven-mile tunnel of Mont Cenis, or by way of Lucerne and the still longer tunnel of the St. Gothard; these two routes will bring you out finally in Milan. Thirdly, you can take the P. L. M., that is, the Paris, Lyons, and Mediterranean Railroad, pass through the whole length of France to Marseilles, and then along the wonderful coast known as the Riviera, to Genoa. If you choose the latter route you will leave Paris on the 9:25 A. M. fast express and arrive after a ride of seven or eight hours at Lyons, situated on the right bank of the Rhone, and next to Paris, the largest city in France. One hundred and fifty kilometers, or about ninety-five miles, after leaving Lyons you pass by the small town of Montélimar, situated, according to Rousseau, "in the finest country and under the finest sky in the world." As you happen to glance at your guidebook you read these words, "At Montélimar we enter Provence." At that magic name your languid interest is revived, and as the train flies along through the landscape, with its crumbling brown hills, its groves of olive and mulberry trees, its white-housed towns and villages, its bridges and ruined castles, the whole lighted up with peculiar beauty by the rays of the setting sun, you gaze with more than ordinary interest on this the land of the Troubadours. And you will do well to gaze thus, for few countries can offer a more genuine interest to the lover of nature, to the student of literature, or to the philosopher who loves to muse on the vicissitudes of history. Note the names of the cities and towns as you hurry along through the darkening landscape: Orange, with its Roman theater and Arch of Trajan, a city famous in the wars against the Goths and Saracens, the home of William Fierabras (who was the hero

centuries go by we see the land of the Troubadours torn and rent, and finally left bleeding out its lifeblood as a nation, in consequence of that most terrible of all religious wars, the crusade against the Albigensians, when Christian fought against Christian, and father against son. "Never," says Milman, "in the history of man were the great eternal principles of justice, the faith of treaties, and common humanity so trampled on as in the Albigensian War. Never was war waged in which ambition, the consciousness of strength, rapacity, implacable hatred, and pitiless cruelty played a greater part." It was the very legate of the pope himself who at the celebrated siege of Béziers, when he was asked how the soldiers should distinguish between heretics and the faithful, uttered the famous, or rather infamous, cry, "Slay them all; God will know his own." This terrible crusade came to an end in 1229; and in consequence thereof the land of Provence passed into the body politic of northern France and disappeared from history as an independent country. For we must remember that Provence, during the period of which we shall treat in this article, was not merely a province of France, but was in all respects an independent country, far superior to its neighbor in the north in literature, culture, chivalry, and all the arts of peace and war. Its language was different, more like Spanish and Italian than French; the constituent elements of its race were likewise different, containing more of the Roman and Gaul, less of the German.

This, then, is the land in which occurred that interesting literary phenomenon, the rise, development, and fall of the lyrical poetry known under the name of the Troubadours. We must remember, however, that this poetry flourished not only in Provence, in the narrow acceptation of that name, but over all the south of France, especially in the provinces of Toulouse, Dauphiné, Roussillon, and even in Catalonia, beyond the great walls of the Pyrenees Mountains.

The origin of this poetry is obscure. Of course, there must always have been more or less of popular poetry, sung by wandering minstrels—jongleurs, as they were called, a name

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still existing in our language under the debased form of "juggler." But this popular poetry was not like that of the Troubadours, which was above all aristocratic, artificial, made to be sung before knights and highborn ladies in the courts of princes and the castles of nobles. About the middle of the eleventh century certain fundamental and wide-reaching changes took place in the life and manners of the nobility of western Europe. Instead of being coarse and rude, the higher classes began gradually to adopt a milder, more refined manner of living. The spirit of chivalry breathed upon the heaving and incongruous mass of mediæval society and shaped it into new forms—forms at once of strength, elegance, and beauty. The newly instituted order of knighthood, the effects of the Crusades in bringing together people of different races and in opening up to the knowledge and minds of Europeans the wonders of the Orient—these were among the more important of the causes which brought about the above-mentioned changes. It was natural, then, that poetry should be influenced by the new and finer spirit which pervaded society. Provence is a noble land, blest with sunny skies and with all the charms of nature. At that time it surpassed the other European provinces in education, in refinement, in the comforts of life, and all the other advantages of unbroken internal peace. This was the home of chivalry; here the vast movement of the Crusades began and found its strongest supporters. You will remember that it was in the city of Clermont, among the volcanic mountains of Auvergne, that in the year 1095 took place that forever memorable council in which Pope Urban II first formally organized the great crusade, when at the close of his wonderful speech describing the shame and disgrace of leaving the sepulcher of Christ in the hands of the infidels the vast crowd, stirred with grief and indignation, broke forth into one loud and simultaneous cry, "It is the will of God!" There in the magnificent castles of the mighty lords was found a blending of unrestrained enjoyment of the pleasures of life, a love for brilliant display, for knightly exercises and war upon the

tented fields. All these things formed an atmosphere which fulfilled admirably the conditions necessary to produce and develop courtly poetry.

Before going further it may be of service to give here a definition of the word "Troubadour." This is often misapplied, especially when used in connection with the term "jongleur," who was usually the traveling companion of the former. Frequently we hear the Troubadour defined as a distinguished poet, while the jongleur is declared to have been his servant. That this distinction is not a correct one is proved by the fact that often we find even the most distinguished Troubadours calling themselves jongleurs. The real distinction between the two is as follows: The jongleurs were all those who gained a living from poetry and music; the Troubadours were all those who occupied themselves in writing courtly poetry, whether they were *bourgeois* or noble, whether they wrote for pay or not. In general, the jongleurs belonged to the old guild of singers and musicians, and in addition to their usual functions they performed all sorts of tricks, danced, turned somersaults, caught apples on the point of knives, imitated the song of birds—in short, played the rôle of the juggler, clown, and minstrel of the present day. Such degrading employments were not followed by the Troubadours, whose chief function was to compose songs and the music thereto, their very name being derived from the word *trobar* (in French *trouver*), to find, or invent. The Troubadours themselves belonged to all ranks of society. Some few were of royal or princely blood, as, for instance, Richard the Lion-hearted and Alphonse, king of Aragon. Some sprang from the ranks of the lower nobility. Others were of the citizen class, while still others were of the lowest origin. Most of these Troubadours knew how to sing and play the harp or violin; but in general they contented themselves with composing their songs, relying for the rendition of the same on the jongleurs who accompanied them in their journeys throughout the country. Followed by his jongleur, then, the Troubadour, often richly dressed, gay, handsome, traveled

over the land, everywhere welcomed in the palaces of kings and princes, and in the castles of the nobility. It was a law of chivalry that no stranger should be denied shelter, especially if he were a warrior or a wandering minstrel. Hospitality was one of the principal virtues of the knightly society of the times, and the extravagance and magnificence in this respect contributed in no little measure to bring on the financial ruin that later engulfed so many a noble lord. In the daily life of the times the hours not devoted to hunting and to knightly exercises were given over to social enjoyment. It was customary to have music and singing during the meals, and when the tables were cleared away the whole company would sit about listening intently while Troubadour or jongleur sang songs of love or told stories of knightly deeds in the days of King Arthur or Charlemagne.

The period comprised by what is known as the poetry of the Troubadours is a short one. Beginning in the last decade of the eleventh century, it was practically over at the end of the thirteenth century. In round numbers, the year 1090 may be taken as the date of the beginning, and the year 1290 as that of the end, of the period; the whole period, then, lasted about two hundred years. The cause of the decline and fall of the poetry of Provence is not hard to find. The rise of the Troubadours was due to the spirit of chivalry, shown in the ideals of the feudal society of the twelfth century. When this spirit degenerated the poetry died out. The influence of chivalry on life and manners ceased to be of any great importance about the middle of the thirteenth century. This state of things was brought about chiefly by the poverty of the nobles, and this poverty itself was the direct result of the enormous expenses entailed by the Crusades, by increased taxation, and by a love for brilliant display, often carried to an extravagant excess. With this poverty a new order of life was forced upon the ruined nobles, an order of life no longer consistent with the patronage of courtly poetry. The Troubadour poetry had had its origin in the brilliant courts of the great—it could not exist without

them. As the years of the thirteenth century wear away we begin to hear words of discontent and complaint on the part of the poets—lamenting the rudeness and selfishness of the nobles, contrasting the present with the golden past. These complaints begin toward the middle of the century, and become more and more bitter toward the end thereof, until finally they too die out, and the songs of the Troubadours proper are heard no more forever.

Like all modern poetry, the meter of the Troubadours depends not on quantity but accent; the foot most frequently used being the Iambic. Contrary to the almost universal custom in French, the Alexandrine, that line of twelve syllables which, to use the words of Pope, "like a wounded snake drags its dull length along," is seldom used. The lines most commonly in use are those of six, eight, or ten syllables. These lines are combined so as to form strophes, or stanzas, whose character is optional with the poet, the number of lines in a strophe running from three to forty-two. So, too, the number of strophes varies in different poems; in the *chanzos,* or love song, and the *sirvente,* or political song, it is usually five or seven. The Troubadours were inventors of the *tornada,* or *envoy,* a personal reference or reflection at the end of the song, with the name (often disguised) of the person to whom the poem was addressed. The system of rhyming is often very complicated, sometimes winding in and out through the whole poem and, together with the numerous conceits employed, adding much to the artificial effect. There were a number of different forms of lyrical poetry: the *vers,* which was an older and simpler form of the chanzos; the *planh,* or elegy; the *pastoral,* a dialogue between shepherds; the *alba,* or morning song; and the *serena,* corresponding to the English serenade. The most important, however, were the chanzos, or love song; the sirvente, or political song; and the *tenson.* The latter, which was peculiar to the Troubadours, was, as may be seen from its name, a contest; so called because in it certain questions were discussed by different poets. One would propose the question and support one side

of it himself, then send what he had written to another poet who was supposed to support the other side, using the same metrical form as the first. The questions thus proposed were chiefly on love, and were often very trivial, as, for instance, the following: "Which are the greater, the joys or the sorrows of love?" "Whose love is the deeper, that of the man who declares his love, or that of the one who conceals it?" We can easily see that of the three forms of poetry given above, the tenson is the least important. The sirvente is as old as the chanzos, and dates from the time of the first Troubadour, William of Poitiers himself. Although not so largely represented as the love song, from an historical standpoint it is more important, showing as it does the opinions of men in those stormy times, and often bearing valuable testimony to historic events. It contains attacks on the clergy, on the pope, or heretics; rebukes or instigates wars between different princes; urges men to take the cross and to fight beyond the sea for the sepulcher of Christ. It was by means of these sirventes that the poet became the friend and ally of the great, their counselor and defender. There can be no doubt that by men like Bertrand de Born in Provence, and Walther von der Vogelweide in German, history has been influenced. We have only to recall the names of Swift and Addison, and the political pamphleteers of the reign of Queen Anne; of Voltaire, Rousseau, and the encyclopedists of France in the eighteenth century; or, better still, we have only to recall Rudyard Kipling's recent poem on the "Islanders," with its

> Flanneled fools at the wicket,
> The muddled oafs at the goal,

to appreciate to some degree the influence of the Troubadours on the political affairs of France in the twelfth and thirteenth centuries. There are many valuable and interesting details which could be noted in regard to the political poetry of Provence; but we must hurry on, and devote the rest of our time to the love poetry, which is most characteristic of the period we are discussing, and which first occurs to the mind

at the mention of Provençal poetry, for the Troubadour was before all a love poet.

The Middle Ages were marked by conventionality and an exaggerated respect for authority. The modern idea of advancement along all lines, and of contempt for the past, was unknown to them. For the men of those days, it was enough to follow their predecessors, to accept the thoughts and doctrines of the Church and of the scholastic philosophy without question. Science consisted in repeating the strange stories of the bestiaries and lapidaries, or in the marvelous mechanism of the Ptolemaic system of astronomy. In the art of painting the predecessors of Cimabue and Giotto were content to copy the stiff and conventional figures of the Byzantine school. So, too, in the poetry of the Troubadours, we find everywhere the stamp of conventionality.

In this age of steam heat and electric lights, of comfortable homes and the manifold amusements of social life, it is hard for us to realize the discomforts of the long winter nights of mediæval Europe, when cold and darkness, like the *pallida mors* of Horace, knocked with equal foot at the cabin of the poor and the palace of the rich. No wonder then that spring was welcomed by all mankind as the bearer of a new lease of life. No wonder then that we find all literature permeated with evidences of this joy. It was at Pentecost, *das liebliche Fest,* that begins the Beast Epic of Reineke Fuchs, as rendered into modern hexameters by Goethe; and you will remember that old Dan Chaucer sends his pilgrims on their way to Canterbury,

> When that Aprillë with his schowres swoote,
> The drought of Marche hath percëd to the roote.

Almost every song, not only of the Troubadours of Provence, but of the Trouvères of northern France and of the Minnesingers of Germany, begin with the description of the return of spring, the blooming of flowers, the singing of birds, followed by a reference to their own happy or unhappy experience in love. Take as an example of this almost universal

conventional opening of songs, the following lines from Arnaut de Marueil:

> O, how sweet the breeze of April,
> Breathing soft as May draws near!
> While through nights of tranquil beauty
> Songs of gladness meet the ear.

The Troubadour would choose a lady as the object of his worship and the theme of his songs; whether she were married or not mattered but little. Nay, according to the peculiar theory of chivalrous love, the former is preferred. Even in the case of unmarried women marriage is never mentioned as the object of the poet's vows. The lady in question is generally the wife or daughter of the patron of the singer, in whose castle he lives. Both lord and lady feel themselves honored by his praises, and the beauty of the latter becomes famous throughout the length and breadth of the land. Sometimes the poet seems to be really in love, but most often his worship is purely Platonic, a mere exercise of the intellect and æsthetic faculties. Hence love became an art, and was reduced to certain definite well-defined rules. These rules were codified, and there is still extant a manuscript containing such a code, compiled and written in Latin by André le Chapelain. What we find codified in this writer, however, we see scattered over all the poems of the Troubadours; and I shall now endeavor to give a brief summary of the conventional doctrines of love, which form the very spirit of all courtly poetry of the Middle Ages.

Love is universally personified; this is true of course in the mythology of the ancients, only in Provençal literature it is represented in the form not of Cupid, but of a goddess armed with lance and arrow, with which she wounds the heart of the lover. Thus Uc Brunet sings:

> Love pierces deep with her fatal lance,

and Peire Raimon, of Toulouse:

> I have known how love her spear
> 'Gainst the lover's heart can turn;
> But how she sweetly heals the wound,
> This, alas! I've yet to learn.

The reader of Dante's exquisite sonnet to Beatrice in the "New Life," or of Michael Angelo's sonnet to Vittoria Colonna, will remember the wonderful effect on the moral and spiritual nature attributed therein to the beauty of the loved one; thus Michael Angelo sings:

> The might of one fair face sublimes my love,
> For it hath weaned my heart from low desires;

and Dante sings:

> Nay, I can say e'en more than I have said,
> No man can evil think who looks on her.

These ideas of the great Italian poets are only the continuation of the doctrines of the Troubadours; for whom love was the creator of all that enobles man, the source of all happiness, all purity and virtue. In the words of Pons de Capdueil:

> Happy the man who love has won,
> Through which comes joy of every kind;
> And he who loves receives straightway
> An upright, humble, noble mind.

While to Bernart de Ventadour, as to Robert Browning, six hundred years later,

> Dead is the man whose wretched heart
> Has never felt the bliss of love.

A very popular feature of Troubadour poetry is the analysis of the character of love, the tendency to study the psychology of one's own passion and the rules and doctrines deduced therefrom. Whole poems are devoted to this subject, and the introduction of it into the stories of King Arthur and the Holy Grail is one of the great lines of distinction between the courtly romance and the *Chanson de Geste,* as the stories devoted to national heroes, Charlemagne and William of Orange, are called in French. These quaint reflections and observations on the psychology of love appear constantly in the songs of the Troubadours. Love cannot be taken by violence, but must be the freewill offering of the person loved. The lover must be humble and patient, while, on the other hand, the lady must beware of yielding too easily; she must delay, linger, and not say yes at once.

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Juliet's fear of being too quickly won was not merely the effect of maiden modesty, but the result of the conventional ideas which we are discussing, and which were not extinct in Shakespere's day,

> O, gentle Romeo,
> If thou dost love, pronounce it faithfully;
> Or if thou think'st I am too quickly won,
> I'll frown and be perverse and say thee nay.

To the Troubadour patience is the key that opens all hearts; the lover must be noble and true; eager to serve his lady, whose very slave he is. Bernart de Ventadour sings:

> Behold, I, lady, am thy vassal true,
> Devoted to thy service evermore;

Peire Vidal goes even further,

> O lady, sell me, give me, as thou wilt;
> My body, soul, and life are in thy hands.

Silence and discretion are of the highest importance. No lover should boast of the favors he has received and his lady's real name should never be mentioned. All these precautions are necessary in order not to awaken the suspicions of the jealous husband or friends of the lady. For although the love of the Troubadour was in general rhetorical and Platonic, yet it sometimes assumed more familiar relations, and evil consequences might result, as when Peire Vidal had his tongue slit, and Guillem de Cabestaing lost his life. This more intimate relation has given rise to the well-known *albas,* or *tage-lieder,* in which the watchman or friend of the lovers warns them of the approach of day and the time for them to separate. No better idea of these morning songs could be given than the balcony scene in "Romeo and Juliet," of which I shall speak later. The effects of love, according to the Provençal poets, are indeed wonderful; full of strange contradictions and paradoxes. It makes the soul happy and wretched at the same time; even its pains are pleasures. In the midst of all the turmoil of sorrow and joy the heart of the lover finds satisfaction in brooding over the beloved; the spirit flies over the intervening distance and communes with

the object of its affections; a kind of mystic telepathy is common to all poets. And yet when the lover is in the actual presence of his lady he is so filled with fear and timidity that he trembles, grows pale, and can scarcely speak. He is so humble and timid that he dares not ask for great favors, but is contented with a kind look or friendly word. Thus Peire Rogier:

> For me, to gaze upon her face
> Is joy enough; although no grace
> Or favor more she deigns to give.

The poet prefers his love to all that is greatest and richest in the world; he would not exchange his lot for that of kings and emperors; nay, even heaven itself is a desert compared to the bliss of mutual love. So sings Arnaut de Marueil:

> If by God's grace I win her love,
> Sure, even the bliss of heaven above
> To joys like this were but a desert drear.

The only thing that can destroy the power of such love is death; and when this terrible event occurs the poet writes his elegy, in which he laments the irreparable loss he has suffered; accusing Heaven of being envious of his joy and of taking his lady from earth to enrich the heavenly courts with her.

According to Karl Bartsch there are songs extant written by four hundred and sixty Troubadours, besides a number of anonymous poems. Of course, most of these are of no great importance; for the number of famous Troubadours is comparatively small. The lives of these are told briefly in the biographies of the Troubadours, written in Provençal by contemporaries, and prefixed to the manuscript containing their songs. Among the names that interest us most from a literary standpoint are those of Arnaut Daniel, whom Dante meets and converses with in Purgatory; Sordello, whom the great Florentine mentions in a passage that has suggested to Browning his poem of the same name. From the standpoint of history we are interested in those men of princely birth, William of Poitiers, the oldest of the Troubadours; Richard the Lion-hearted, and Alphonse, king of Aragon. One of the

most picturesque figures of the period is that of Bertrand de Born, the wild, war-loving poet, the bitter opponent of Henry II of England, and the instigator of the war carried on between the latter and the young King Henry, his son. A genuine affection existed between this prince and the Troubadour, who addressed many poems to him, as well as to his brother, Richard the Lion-hearted. According to the custom of the times, Bertrand adopted a pseudonym for the latter, always referring to him in his songs as "En Oc et No," "Lord Yes and No," a term which has recently become widely known through Maurice Hewlett's novel of *Richard Yea and Nay.* In the biographical sketch prefixed to the manuscript of the songs of Bertrand de Born, the unknown biographer relates the following incident, in which the touch of nature is seen that makes the whole world kin. After the death of the young prince Henry, Bertrand de Born was besieged by the king in his castle of Hautefort, and was forced to capitulate. When brought into the presence of the king the latter said, "Ah, Bertrand, you once said you did not need the half of the wits God had given you, but now methinks you will need them all." "Sire," answered the poet, "what I said is true; but the day that saw the death of the valiant king your son, and my lord, that day I lost not only my wits, but my heart and spirit." "Lord Bertrand," answered the king, "if you have indeed suffered this loss for the sake of my son, it is right, for he loved you better than any man in the world, and I for love of him will set you free and restore to you your castle, together with my love and favor." In this, however, the king showed himself more forgiving than Dante, who for the crime of Bertrand de Born, in turning son against father, places him in the eighth circle of hell, where schismatics are punished by being cloven asunder.

It would be extremely interesting if we had time to give in detail the romantic episodes in the lives of many of these Troubadours, such as Bernart de Ventadour, who, born of the humblest parentage, was the favorite in the courts of the Dukes of Normandy and the Counts of Toulouse; or such as

stood, and died. This story was very popular in the Middle Ages, and forms the subject of a similar tale told of the Chatelain de Couci, besides being very frequently referred to in the poetry of the times.

We have thus gone over briefly the general history of Troubadour poetry; we have seen its outer form and inner characteristics, its ideas and its theories of love, and we have briefly touched on some of the more famous of the poets. We have seen the rise of this interesting phenomenon of mediæval literature toward the end of the eleventh century and its utter extinction at the end of the thirteenth century. After the year 1300 we find no more Troubadours, properly so called. The end of the poetry was sudden as its beginning. The land of Provence passed into the hands of northern France, and the inhabitants disappear from history as well as from literature as an independent people. Hereafter writers born in the south of France are merged into the great body of French literature. It is true that during the last fifty years the striking movement known as the Society of the Félibriges has made strong efforts to revive the language and the literature of their ancestors, and works of no mean value have been written in modern Provençal by men like Mistral, Roumanille, Felix Gras, and others, showing what might have been done if Provence had remained an independent country. This movement, however, is purely factitious. No literature can exist without a national life. Provence is, and must ever remain, a province; hence, her literature can never recover its former strength and glory. But although the literature of the Troubadours has been dead these many centuries its influence still lives. Nearly every country of western Europe during the Middle Ages was deeply impregnated with the thoughts, ideas, and poetic form of the Provençal poets. This is especially true of Spain, where Alphonse of Aragon was himself a poet, and was extravagantly praised for his hospitality to the wandering singers who crossed the Pyrenees in order to visit his court. Early Spanish courtly poetry is almost entirely translation or close imitation of the poetry of

their neighbors and kinsmen beyond the mountains. In Germany the Minnesingers treat of the same subjects in the same conventional way as the Troubadours; while in northern France, from the year 1150 on, the poetry of the South, introduced by the enthusiasm of Eleonore (granddaughter of William of Poitiers) and later fostered by her daughters, Marie and Aelis, spread rapidly over the land and reappeared in slightly different forms in the songs of the Trouvères, such as Gace Brulé, Thiebaut de Champagne, Richard de Fournivall, and others. In Italy the influence of the Troubadours is still more striking, and is of consummate importance for the student of not only Italian, but of English literature. In the north of Italy we have the singular spectacle of Italians writing in the Provençal language—Sordello, of Mantua; Bartolomeo Zorgi, of Venice; and Bonifacio Calvo, of Montferrat. In Sicily, at the brilliant court of Frederick II the first known examples of poetry in the vernacular were written, and were imitations of the Troubadours. In middle Italy the Tuscan school began with imitating the Troubadours, then gradually through Guido Guinicelli, of Bologna, and Guido Cavalcante, of Florence, changed the chivalrous ideal of woman to a spiritual and philosophical symbolism. This symbolism was carried to its loftiest height by the genius of Dante in the "New Life" and "Divine Comedy." Through Petrarch the doctrines of the Italian school were carried over into England, and can be plainly seen in the works of Surrey, Wyatt, Sidney, and Spenser. While we have no definite school in England inspired by the Troubadours directly, as is the case with Italy, Spain, and France, yet it is surprising how often we find their conventional ideas in the poetry not only of the past but of the present time. To say nothing of Surrey, Wyatt, and Sidney, already spoken of, and who, in the words of Puttenham, were "novices newly crept out of the schools of Italy," we find many examples of these conventional ideas in the plays of Shakespeare and his contemporaries. The most striking passage is the famous balcony scene in "Romeo and Juliet." You can get no better

idea of the alba, or morning song, of the Troubadours than is contained in the passage beginning with the lines:

> Wilt thou be gone? it is not yet near day;
> It was the nightingale, and not the lark,
> That pierced the fearful hollow of thine ear.

In this scene the reluctance of the lovers to believe the evidences of their senses which tell them that the day has come, the clinging of Juliet, and the willingness of Romeo to stay in spite of danger are all entirely in the spirit of the Troubadours.

Of course this is not the place to discuss at length this interesting question as to the traces of conventional ideas in English poetry, and I have only time to touch upon it here and there. The conceits of Herrick, Lovelace, Waller, and others are often like what we find in Provençal. And as Cervantes satirizes the romances of chivalry in *Don Quixote,* so we find in the well-known poem of Sir John Suckling a parody of the supposed effects of love, alluded to almost universally by the Troubadours:

> Why so pale and wan, fond lover?
> Pr'y thee, why so pale?
> Will, when looking well can't win her,
> Looking ill prevail?
> Pr'y thee, why so pale?

When the Troubadour Peyral sings,

> Nor king nor emperor would I be,
> If I no more must think of thee,

and Gaucelm Faidit,

> The realm of France I would decline,
> Without thy love, O lady mine,

we have the same thought contained in the lines of Pope's "Abelard and Heloisa,"

> Though at my feet the world's great master fall
> Himself, his power, his wealth, I'd spurn them all;
> Not Cæsar's empress I would deign to prove,
> No! make me mistress of the man I love.

The strange paradoxes of love, its mingling of joy and sorrow, so frequently referred to by the Troubadours, reap-

pear in modern literature in many forms. Thus Samuel Daniel sings:

Love is a sickness full of woes
All remedies refusing,
A plant that most with cutting grows,
Most barren with best using;
Why so?
The more we enjoy it, more it dies;
If not enjoyed, it sighing cries,
Heighho!

While the same ideas have never been expressed so tenderly as in the pathetic song of Clärchen in Goethe's "Egmont:"

Joyful and sorrowful,
And care-ful to be,
Turning and yearning
In sorrow, ah, me!
Death sad, yet exulting
To heaven above;
Happy alone
Is the soul that can love.

The very common custom of the Troubadours to contrast the joy and beauty of nature, the blooming of flowers, the singing of birds, with the sadness caused by unhappy love finds frequent repetition in the poetry of the nineteenth century, as for instance, in that song of Burns, known and loved by every English-speaking person,

Ye banks and braes o' bonny Doon,
How can ye bloom so fresh and fair,
How can ye sing, ye little birds,
When I so weary, fu' o' care?

Nay, even in a great many hymns which we sing to-day, we find the same conventional treatment of these themes; as, for instance, the well-known hymn of John Newton,

How tedious and tasteless the hours
When Jesus no longer I see!
Sweet prospects, sweet birds, and sweet flowers,
Have all lost their sweetness to me;
The midsummer sun shines but dim,
The fields strive in vain to look gay;
But when I am happy in him,
December's as pleasant as May.

Of course, I do not mean that in all these examples Shakespeare or Pope, or still less Burns, imitated consciously or

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unconsciously the Troubadours; what I do mean to say is simply that the ideas of these old court poets, in regard to love, passed into the very lifeblood of mediæval lyric poetry, and so came down to the present time, changed in many ways, yet revealing their origin to the eyes of the student of comparative literature. What is true of lyrical poetry is true of all literature of the past; the classic drama and epic of Greece and Rome, the Chanson de Gestes, and courtly romances and fables of mediæval Europe. The great body of literature to-day is no simple phenomenon, but the result of innumerable influences exerted throughout the ages that are gone. Nation has acted upon nation, age upon age, man upon man, and even book upon book. If, then, we would obtain a clear conception of any one poet, we must know something about the literature of other times and other lands. Nor is it of small value for the lover of literature to-day to turn, from time to time, aside from the present and follow back the great stream of literature to its sources, the clear fountains of Greece, the smooth-running waters of Rome, and all the tributary streams that flow down from the icy North, from the wooded heights of the German uplands, or over the sunny plains of Provence. And perhaps, becoming thus acquainted with the literature of a simpler and less complex age than ours, the student will recognize more clearly how turbid is the stream of literature in this our own age of realistic description of vice and commonplaceness. For

> This tract, which the river of time
> Now flows through with us, is the plain.
> Gone is the calm of its earlier shore.
> Bordered by cities, and hoarse
> With a thousand cries, is its stream.
> And we, on its breast, our minds
> Are confused as the cries which we hear,
> Changing and short as the sights which we see.

And yet, perchance, such flights into the literature of the past may not merely render us discontented with the present, but may give us a hope in regard to the literature of the future. As we see the many vicissitudes through which literature has passed, how a period of especial glory has been

followed by a period of barrenness and sterility, and *vice versâ*, we may hope that the present morbid and conflicting and often degrading tendencies of literature may, in the century on the threshold of which we now stand, be transformed to higher and nobler forms.

Haply the river of time,
As it grows, as the towns on its marge
Fling their wavering lights
On a wider, statelier stream,
May acquire, if not the calm
Of its earlier, mountainous shore,
Yet a solemn peace of its own.

And the width of the waters, the hush
Of the gray expanse where he floats,
Freshening its current and spotted with foam,
As it draws to the ocean, may strike
Peace to the soul of the man on its breast;
As the pale waste widens around him,
As the banks fade dimmer away,
As the stars come out, and the night wind
Brings up the stream
Murmurs and scents of the infinite sea.

L. Oscar Kuhns.

Art. III.—THE BAPTISMAL FORMULA OF THE APOSTOLIC AGE.

As an historical fact, capable of clearest proof, the Christian Church has believed from the beginning that, in the use of the Trinitarian formula in the administration of baptism, she was obeying to the letter the definite, authentic command of her divine Founder. The sifting, critical spirit of our time, however, with whose honest efforts to ascertain real truth the Church that has any respect for universally accepted scientific principles must ever be in helpful sympathy, seriously questions the grounds for this ancient belief, and not only endeavors to show that there is no scriptural authority, the genuineness of which may be implicitly relied upon, to support such belief, but also attempts to turn against the use of the formula in the early Church the New Testament itself, and the seeming dead silence of the apostolic fathers.

Thus, "after the third century," writes Professor Allen,* "the formula of baptism was in the name of the Trinity, and baptism otherwise performed was declared invalid; but in the early Church, as also in the apostolic age, there is evidence that the baptismal formula of the name of Jesus only was not unusual." This is a conservative statement, but Professor McGiffert† goes beyond this and says of this Trinitarian formula: "It is difficult to suppose that it was employed in the early days with which we are concerned; for it involves a conception of the nature of the rite which was entirely foreign to the thought of these primitive Christians, and, indeed, no less foreign to the thought of Paul. When and how the formula arose we do not know." In a note he adds that it is difficult to suppose that Jesus uttered the words, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," which are quoted in Matt. xxviii, 19; and to relieve the difficulty he suggests it as probable that the words

* *Christian Institutions*, p. 403. † *The Apostolic Age*, p. 61.

were added by some scribe of the time when the formula had come in common use.

What, then, is the scriptural ground for the use of the Trinitarian formula in Christian baptism, and what is the evidence of its use in the apostolic Church? It must be admitted that in the New Testament the formula, "In the name of the Father, and of the Son, and of the Holy Ghost," occurs nowhere except in the single passage Matt. xxviii, 19. But of the genuineness of this passage there is no sufficient ground for reasonable doubt. It is found in all the manuscripts, and is accepted as genuine by Lachmann, Tischendorf, Lightfoot, Tregelles, Alford; indeed, by all the editors, although some recent writers, chiefly German, maintain that, like the appendix to Mark's gospel, chapter xvi, 16, it is a later addition. The objections urged against it are not textual, but dogmatic and historical. Thus, it is assumed that in the light of all we know of Jesus's principles and practice, it is difficult to suppose that Jesus ever uttered the words quoted in Matt. xxviii, 19. But evidently the question is not primarily how foreign the words in the text were to the principles and practices of our Lord, which supposition may or may not be correct, but whether he really did or did not use them. The resort to an unknown scribe of an unknown date simply reveals conscious weakness to make out a case. It would be just as rational to imagine some redacting scribe, charmed with the characteristic brevity of the evangelist, omitting the same formula from the gospel by Mark. On textual grounds there is, as a matter of fact, not the slightest evidence that the words in question were not uttered by our Lord. Nevertheless Professor McGiffert declares that, even if they were an integral part of Matthew's gospel, it is still uncertain that they were spoken by Christ, "for the evidence of Matthew alone, unsupported by any other gospel, is inconclusive"—a sweeping statement which no canon of textual criticism will justify. No credible theory can be invented for the baptismal formula in Matthew if Christ is not its author. We cannot attribute the words to the evangel-

ist himself as a private interpretation of some saying of Christ, if, as Professor McGiffert asserts, the collocation of "Father, Son, and Holy Spirit" suggests a conception of baptism entirely foreign to the thought of his immediate disciples. Nor, if we have recourse to the development hypothesis, is there time sufficient for the growth of the formula between the date of the Acts and the period of its known use, which certainly was much later than the date of its origin, for as Professor McGiffert, having in mind all that is necessarily involved, truly says, "From the simple formula, 'Into the name of Jesus Christ,' the step is a long one to the formula, 'Into the name of the Father, and of the Son, and of the Holy Spirit.' "

Other objections, such as, if Christ gave this commission it is difficult to understand the antipathy of the apostles to missions among the Gentiles; and that the commission is contrary to Christ's own practice, since he limited his mission to Israel (Matt. xv, 24), and commanded his chosen twelve not to go in the way of the Gentiles (Matt. ix, 5), rest upon no better support. For evidence we are given theories, and for cautious reasoning the unsubstantial product of a lively imagination. Bernhard Weiss, for example, regards this commission as purely subjective, a conviction inspired by the exalted Christ in the hearts of his disciples, having possibly Matt. xviii, 20, as an historical basis.* But the Acts of the Apostles (ii, 17; x, 34; xi, 22; xii, 18; xv, 1) and the Epistle to the Galatians (ii) afford complete and final answers to the first objection. They show clearly that the Gentile church at Antioch was under supervision of the Jewish church at Jerusalem, and that the apostles glorified God in that he had granted repentance unto life to the Gentiles. As for the second objection, based on the limitation of our Lord's sphere of activity at an early period of his ministry, it can never be held on this ground that Christ never intended that his Gospel should become universal.† Such a

* *Life of Christ*, book vii, chap. xii. *Biblical Theology of the New Testament*, vol. i, p. 139. † See Wendt, *The Teaching of Jesus*, vol. ii, p. 346 ff.

principle of interpretation is altogether too narrow and mechanical, and results only in extricable confusion, as may be tested by applying it to such texts as John xvi, 26, and the earlier declaration of our Lord in John xiv, 16. Which of these two passages on this principle must be eliminated? Christ's teachings interpreted without dogmatic prepossessions convey no other impression than that he intended his Gospel should be preached to all men (Matt. xxiv, 14; xxvi, 13; Mark i, 17; xiv, 9); that his Church should become universal (Matt. v, 13, 14); that many should come from the ends of the earth and sit down in his kingdom (Matt. viii, 11; Luke xiii, 28-30); and a glance at Matt. xv, 21; viii, 5-13; Luke xvii, 11-19, will be evidence sufficient that he did not confine himself always and solely to the Jews. Critics who think otherwise limit Christ's own conception of the nature and destiny of his kingdom.

The difficulty, however, of accepting the authenticity of the formula-text in Matthew from the supposed fact that "the early disciples, and Paul as well, baptized into the name of Christ alone," which they would not have done had Christ given the commandment quoted in Matthew, is of another character. Nowhere in the New Testament is the formula repeated. On the contrary, everywhere in the Acts where baptism is mentioned, we find that it was administered only εἰς, or ἐπὶ τὸ ὄνομα, ἐν τῷ ὀνόματι Ἰησοῦ, or Χριστοῦ. How can this constant repetition of the name of Christ alone be accounted for, if Christ gave the formula quoted in Matthew? We might primarily inquire how we can account for baptism in the name of Christ at all, since, in the first place, nowhere does Christ command baptism to be administered in his name alone; and, secondly, nowhere does he authorize the use of his name in baptism in connection with the Father and the Holy Spirit but in this text of Matthew. It is just as difficult to account for Christ's name alone as it is to account for the omission of the names of the Father and the Spirit. But the difficulty may not be at all real. To us it is only an apparent difficulty, for as a verifiable fact it is certainly clear

that in no instance in the New Testament is the rite of baptism anywhere *described,* but in every case baptism is mentioned only as having been administered. This fact has very important bearing and should not be overlooked or underestimated. Special, designed prominence in reporting the baptism may have been given the name of Christ as the Messiah, distinguishing it from Johannine baptism; or it may have been a phrase, a brief form of expression, well understood among Christians as to its real meaning. It is illogical, therefore, to draw such large conclusions from such small premises, for in the light of the indisputable fact that baptisms are indicated but never described, the constantly recurring phrase, "Baptized in the name of Christ," does not warrant the sweeping inference that the formula given by Christ was not used at all. It is much better to conclude with Godet that the oft-repeated phrase "est une forme abrégée pour désigner le baptême Chrétien en general."

There are, however, passages of Scripture which indicate both the knowledge and the use of the formula by the apostles. Omitting Titus iii, 4-6, we find in Acts xix that when Paul came to Ephesus he found certain disciples and said to them, "Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism." Certainly they could not have heard of the Holy Spirit in John's baptism, and of this the apostle is fully aware, as his comment on the purpose of the Johannine baptism shows. But what does Paul's question, "Unto what then were ye baptized?" necessarily imply? It certainly expresses surprise, interest, curiosity in the case if they had received Christian baptism, as Paul undoubtedly assumed they had, but had not heard of the Holy Ghost. It implies more than this. It emphatically compels belief that the Holy Spirit was at that date named in Christian baptism, otherwise Paul's question was without reason and wholly irrelevant. We cannot modify or evade the force of this

evidence. The only solution of it is that the Matthew formula was in common use. We may here note in passing that Meyer's comment on εἰς τί οὖν is satisfactory, but when he observes, "The presupposition in this εἰς τί οὖν is, that they, baptized in the name of Christ, could not but have received the Holy Ghost," he is going too far. It does not fit in with the historical facts, Acts viii, 15, 16, nor with the tense of the participle πιστεύσαντες. De Wette's note on εἰς τί οὖν shows clearer apprehension: "Wenn das so ist, *worauf den,* etc., εἰς τί, nicht *in quo* (Vulg.), . . . sondern *auf was.*" And he says, "Es beziechnet aber nicht den Zweck (Mey.), sondern die verpflichtende Beziehung der Taufe."

Definite, decisive patristic evidence for or against the use of the Trinitarian formula in the subapostolic Church, or of any baptismal form, is wanting. But there is no lack of Trinitarian expressions in Ignatius, Polycarp, Clement, and others of that age demonstrating the familiarity of that age with Trinitarian ideas. Out of that dim, far-away period only one document, a Syrian or Palestinian manual, based probably on an earlier Egyptian work, has come down to us which throws any certain light upon the subject. But that light is clear and proves, if any testimony can prove beyond unreasoning cavil, the use of the Trinitarian formula at the time this manual was written. This earliest document, the *Didache*—which Schaff and Lightfoot and others place A. D. 90-A. D. 100, although Harnack, in his *Chronologie d. alt. christl. Litt.* dates it A. D. 131-A. D. 160, later than which it cannot be placed—gives this direction: "Now concerning baptism, thus baptize ye: having first uttered all these things baptize into the name of the Father, and of the Son, and of the Holy Spirit." It further specifies that when the baptism is by pouring, the water shall be poured upon the head thrice "into the name of the Father, and of the Son, and of the Holy Spirit."

But particular attention should now be given to the important fact that elsewhere, in directions concerning the Lord's Supper, this Church manual says, "Let no one eat or

drink of your Eucharist except those baptized into the name of the Lord, *εἰς ὄνομα Κυρίου*," the very phrase we meet with in the New Testament. This seems to indicate that being baptized "in the name of the Lord" was only another way, a briefer form of expressing the same idea, that the two, in thought, were synonymous, and not at all that there were two distinct forms, one in the name of the Trinity and the other in the name of Christ only. The *Didache* knows nothing of two such forms. The question then naturally arises, Does not this throw suggestive, explanatory light on what was commonly understood by such phrases as occur in Acts ii, 38; x, 48; viii, 16; xix, 5? And is not the passage in Hermas (*Vis.*, iii, c. 7), "baptized in the name of the Lord," and similar passages in all the Fathers and in the Apostolic Constitutions and in Barnabas also to be understood in the same sense as in the *Didache?* If so, then it is probable, to say the least, that the formula given by our Lord in Matt. xxviii, 19, was not only used, but was the only one in universal use in the apostolic and subapostolic periods. Clement frequently uses the Trinitarian collocation (chaps. xli, xlii, xlvi); Ignatius also (*Ep. Ephes.*, 9; *Ep. Magnes*, 13); *Martyrdom of Polycarp*, chap. xiv, 22. Compare Athenagoras (*Plea*, c. x). Justin Martyr, early in the second century describing Christian baptism, says, "Then they are brought to where there is water and are regenerated in the same manner in which we were regenerated. For in the name of God, the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit, they there receive the washing with water." The old Roman symbol is based on the formula in Matthew, but the probable date of that symbol is about A. D. 150. Here, then, in different and widely remote parts of the world, and near the same period, we find the Matthew formula in use. But we must go further, for if the inference is correct that the formula was long in use before any mention was made of it, we are carried back to the days of the apostles. Dr. McGiffert concedes that the formula was in common use before the end of the second century, but

contends that as late as the middle of the third century there were Christians who refused to use it and insisted on being baptized in the name of Christ. There is no certain evidence for this, but he cites Cyprian's *Letter to Jubianus,* pseudo-Cyprian *De Rebaptismate,* the Apostolic canons, and Ambrose's defense of the validity of the short form. But these references do not prove the correctness of his statement. The same method of reasoning would put every heresy of the apostolic age on equal footing with the truth held by the Church. We have not space to set this forth as it should be. We can only say Cyprian does not object to receiving the followers of Marcion because they were baptized in the name of Christ only, but for the significant reason that, like their leader, they did not believe in the faith of the Church, in the Trinity. In a word, they are not Christians at all.

Finally, the theory that the formula grew up in the Gentile Church,* which seems to be necessary in order to strengthen the position that it was not in use in the earliest Christian-Jewish Church and was therefore unknown to the apostles, wholly breaks down when we consider that we do not first find, as we should, this formula in Luke's gospel, primarily intended for the Gentiles, but in Matthew's gospel, which was for the Jews. Nor do we first find it, as according to the theory we should find it, in the fathers of the World-Church, the Gentile Church, but in a Palestinian document based on an Alexandrian original, the date of which was probably A. D. 75, and whose author was a Christian Jew.

* *The Apostles' Creed,* pp. 181-183.

R. J. Cooke.

Art. IV.—BRUNO—MONK, PHILOSOPHER, SEER, MARTYR.

On the seventeenth of February next the anniversary of the death of Fra Bruno will be celebrated in the Campo di Fiori (Field of Flowers), on the identical spot in the city of Rome where he was burned at the stake for his heresies. The site is marked by a beautiful monument with a colossal figure in bronze of the intrepid monk in full habit, looking down upon the scene. Two years ago the three hundredth anniversary was held, and the Italian government, as guardian of the freedom of the people (*sic*), fearing an uprising, prohibited any public celebration of the event. Notwithstanding this prohibition, the students from the high schools and university with hundreds of others passed round the monument and threw flowers at its foot. For several days after crowds of people assembled and paid their tribute to the man who in the beginning of the seventeenth century, despite the anathemas of the Church, advocated freedom of thought, and then died for the cause he loved better than life. When I visited the scene an old man, bent with years, stood and gazed earnestly on the figure, oblivious to his surroundings, and then hearing my voice in English behind him, turned abruptly around and exclaimed in broken English, "That is the man who shed his blood for the liberties we now enjoy: I take off my hat to him." With that he suited the action to the word, and I, thrilled with his enthusiasm, replied, "And so do I." Overcome with emotion, he bade me "good-bye," and passed on. That tottering old man voiced the sentiments of thousands in the Eternal City.

To understand the influence of Bruno, consider briefly the four characteristic periods of his life.

I. *Bruno the Monk.* Born about the year 1548 in Nola, Italy, we know very little of his early history. Even the date of his birth is doubtful. That which is known is interesting enough to make us long for details. He was a boy of

strong mental acumen but severely religious. At the age of fifteen he had entered the order of the Dominicans at Naples, submitting to a harsh *régime*, with an evident intention of conscientiously taming his fervid spirit. He is even said to have composed a treatise on the ark of Noah—an uninteresting subject surely for such a passionate soul. The forced discipline was unavailing. He chafed under the restrictions, and cherishing the spirit, unfortunately, of an Esau, he believed every man's hand to be against him, and became a wanderer over the face of the earth. Some of the mysterious rites of the holy Roman Church he totally repudiated, and this the strict brotherhood of St. Dominick, always the defenders of the faith, could not brook. He was accordingly charged with impiety, and after enduring much persecution at the hands of his brother friars, he, at the age of twenty-eight, fled from Rome. The great Reformation had already matured. Luther had been dead thirty years, but the spirit of the Reformation was fully alive, and Bruno, two years later, found himself in Geneva, the home of Calvin. That astute and stern philosopher had been at rest thirteen years. Only twenty-four years before Servetus had been burned at the stake in that city, with the connivance of Calvin, for denying the doctrine of the Trinity, and, of course, this was not congenial soil for a spirit like Bruno's. Yet, while he did not actually identify himself with the new Reformers (though some have supposed that he embraced the Protestant faith), he was influenced greatly by their spirit. He became drunk with the wine of freedom. With a rich spiritual life, he might have become a Thomas à Kempis, but lacking it, he found refuge in a cold and barren philosophy.

II. *Bruno the Philosopher.* Here we see the man of strong mental grasp, with positive convictions, refusing to be trammeled with conventionalities. He was a bitter opponent of the Aristotelian system of philosophy, and a hearty supporter of the Copernican system of Astronomy, the author of which had died ten years before Bruno's birth. Like Bacon and Telesius, he preferred the ancient Greek philoso-

phers "who had looked at nature for themselves, and whose speculations had more of reality in them." As Professor Adamson says:

> He had read widely and deeply, and in his own writings we come across many expressions familiar to us in earlier systems. Yet his philosophy is no eclecticism. He owed something to Lucretius, something to the Stoic nature-pantheism, something to Anaxagoras, to Heraclitus, to the Pythagoreans, and to the Neoplatonists, who were partially known to him; above all, he had studied deeply and profoundly the great German thinker, Nicolas of Cusa, who was indeed a speculative Copernicus. But his own system has a distinct unity and originality; it breathes throughout the fiery spirit of Bruno himself.

In his peregrinations on the Continent he arrived at Toulouse, then as now, an important intellectual center, where he lectured on astronomy. He was offered a chair of philosophy there, provided he would receive the mass. This he positively refused to do, but was permitted to deliver lectures. In 1583 under the protection of the French ambassador, Michel de Castelnau, Bruno went to England, where he resided for nearly two years. The pedantry and superstitions of the Oxford empirics greatly disgusted him, but he found a congenial soul in Sir Philip Sidney, the courtly gentleman. His best works were written in England, because of the greater freedom he enjoyed there under Protestant influences. His two great metaphysical works, *Della Causa, Principio, ed Uno* and *De l'Infinito Universo, e Mondi,* caused a great sensation in the philosophical world. We cannot follow his philosophical conclusions, but his radical views were the reactionary effect of mediæval puerility upon a righteous soul struggling to conquer his environment. Radicalism always goes from one extreme to the other. While he is classed by some among freethinkers, he was not an atheist. He believed in God and the immortality of the soul, and judging by the medallions round the pedestal of the monument at Rome, among which are such names as Wyclif, Huss, Paliario, Servetus, and Vanini, his present-day admirers recognize him as a religious reformer. Had he lived in this

day he would have been encouraged in his speculations, which would have had the effect of modifying his extreme tendencies.

III. *Bruno the Seer.* The inscription on his monument is suggestive: "IX Giugno, MLCCCLXXXIX. A Bruno: il Secolo da lui divinato" (June 9, 1889. To Bruno: the Century foreseen by him). He knew the time was coming when the freedom he fought for would be respected. The prophetic instinct was strong in him. That strange dialogue of his, *Spaccio della Bestia Trionjante,* or "Expulsion of the Triumphant Beast," is an allegory, and in some of the passages one might almost imagine a second Isaiah or Ezekiel telling the story of some dread vision. It is a treatise on moral philosophy, and is conspicuous for being the sum total of Bruno's philosophy. To quote Professor Adamson once more:

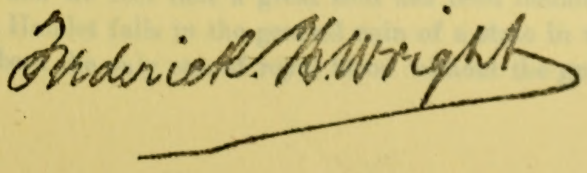
> The gods are represented as resolving to banish from the heavens the constellations, which served to remind them of their evil deeds. In their places are put the moral virtues. The first of the three dialogues contains the substance of the allegory, which, under the disguise of an assault on heathen mythology, is a direct attack on all forms of anthropomorphic religion. . . . Among the moral virtues which take the place of the beasts are Truth, Prudence, Wisdom, Law, and Universal Judgment. Wisdom is Providence itself in its supersensible aspect, in man it is reason which grasps the truth of things; Law results from Wisdom, for no good law is irrational, and its sole end and aim, the good of mankind; Universal Judgment is the principle whereby men are judged according to their deeds, and not according to their belief in this or that catechism.

Then he launches out in the bitterest attacks on the established religion. The monks he stigmatises as "pedants who would destroy the joy of life on earth, who are avaricious, dissolute, and the breeders of eternal dissensions and squabbles." In his righteous revolt from time-worn dogmas he runs riot, ridiculing miracles and the mysteries of faith. His enthusiasm for freedom ran away with his judgment, and he was impatient of restraint. If Bruno had lived in the nineteenth century he would have been a Cavour, or a Garibaldi,

or possibly a Mazzini or a Gavazzi. But living three hundred years ahead of his time he became the victim of unreasoning prejudice and ecclesiastical misrule.

IV. *Bruno the Martyr.* His uncompromising attitude toward his ecclesiastical enemies brought him into trouble wherever he went. At Venice he was seized, and for six years was a prisoner in that city. He was then brought to Rome for trial. One of the bas-reliefs on the monument represents him before the ecclesiastical court. There he stands with head erect, and clenched fists, his whole bearing one of proud defiance. "Do your worst," he seems to say, "I fear you not." He was sentenced to be burned at the stake in the Field of Flowers—strange irony of Fate. On the seventeenth of February, 1600, he was led out to death. The story is told, doubtless by his enemies, that the monks offered him the crucifix as he was led to the stake, and that he turned away, refusing to kiss it. That does not depreciate him in the eyes of Protestants; that is no proof that he had lost faith in Christ. Scioppus, the Latinist, who was present at the execution, referring sarcastically to one of Bruno's so-called heresies—the infinity of worlds, which by the way, orthodox Christians believe to-day—wrote, "The flames carried him to those worlds which he had imagined." Cruel sarcasm and yet unvarnished truth. He was ushered into the presence of his Maker, who knew Bruno's heart better than any man could, and as we believe in Christ, we believe also in his word, "In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you."

The world is the better for the life of this fearless advocate of freedom; the Church that persecuted him to death is now ashamed of the part it performed, while all men who enjoy political and religious liberty ought to thank God for the life and work of the heroic monk of Naples.



Art. V.—SHAKESPEARE'S DOCTRINE OF SIN.

Who comes to Shakespeare for moral lessons, set forth as such, labeled and sorted, will go away empty. The poet presents facts; he awakens, quickens, fires the moral sensibilities. Then we can make our own lessons. We leave Shakespeare with a more clearly defined bias to that which is good, because of his wholesome attitude toward sin. Shakespeare does not preach. But a preacher may take the old familiar texts, "Whatsoever a man soweth that shall he also reap," "Be sure your sin will find you out," and Shakespeare will furnish him material and illustration for sermons plenty. And there shall be in them no hesitant note, no nice balancing 'twixt righteousness and sin. Character determines conduct. What a man will do in a crisis may be determined by what he is when the crisis arrives. All his development has been preparing him for the supreme moment. So Hamlet comes to his crucial hour unfit for it. He is impelled to a signal revenge for his father's murder, and everything outside his own character draws him to this fearful filial duty. Even he himself struggles with himself to this end. He feels that he must do this thing; he will have proof and then he will act. But his years of study and dreaming have left him unfit for terrible deeds, and he makes no opportunity, and takes none, though often they offer themselves. Even at the last he acts under compulsion. Accident is heaped on accident to show the King's new villainy before Hamlet is nerved to slay him.

Shakespeare takes the problem of evil as he finds it. He does not seek to justify the ways of God to man. Evil exists, and because of it the innocent suffer. Cordelia's pure and earnest life has but slight flaw, and yet she dies. Othello may have sinned, but he has no desert of Iago's fiendish malice, and we feel that a great soul has been hounded to death. Hamlet falls in the general ruin of a state in which he has been the only one of royal blood without the guilt of

mortal sin. Banquo dies, though the witch temptation has not moved him, and Macduff is robbed of wife and little ones, though a patriot and a man. But by the side of this evil there is ever a sweet and holy enthusiasm for the good. Why should the good folk fall? He does not know. But they do fall, in the plays as in the great world. Dr. Johnson thought it a much-bettered Lear that let Cordelia live and be a happy wife. Shakespeare offers no such cheap and superficial solutions. Cordelia does not die—she lives, as a poet's bright creation, more vitally and truly as a sacrifice. The poet is more moral and more true to nature than the critic. Shakespeare's world is one in which sin is. It has been there from the beginning. It taints the very air. The soul of weak vitality takes the infection; the healthy soul repels it. Macbeth and Banquo on the witches' heath are both the subjects of their oracles. Because Macbeth is already familiar with the thought of sin for ambition's sake, the thrice-told augury, rising at each step, finds lodgment in his heart. It seems almost like the echo of his own thought. The oracle has no such effect on Banquo. It slips harmless from his untarnished nature. But Macbeth is a potential villain, and for such there is always sufficient encouragement from the outer world. Let a Roderigo look with desire on another's wife, and Iago is not far away. Laertes must have gone some distance on the way of sin before the suggestion of a poisoned sword could win his hearing and consent. Macbeth is under no compulsion. Sin is not necessitated. Whatever metaphysics may teach, Shakespeare knows that as a practical proposition it is safe and sane to believe in human freedom. Macbeth holds parley with his conscience. He weighs, considers, plainly sees his contemplated sin. And seeing it, he chooses it. The supernatural beings are emphasizers and clarifiers of human act and thought. The witches are not fates. They do not impel Macbeth, resisting, to his sin. He has invited the devil to sup with him and finds the fiend will stay the night. His start when the witches speak is not surprise, but recognition. His own thought is objectified before

him, and he sees it more plainly than before. The apparitions which trouble Richard the night before Bosworth are not mere wraiths; they are cumulative testimony to Richard that his past is not forgotten. If he had thought the morrow would be a field for an unhampered soldier to win his final victory, these visions are his disillusionment. They show him himself as he is, not adding to or lessening his sin, but making it vivid and emphatic, and showing him that he goes to his last battle with the burden of all his past, not less heavy because impalpable, a burden that shall make his downfall sure.

Shakespeare is confident in his constant presentation of sin as doomed to hopeless failure. Sin never succeeds. It causes tragedies, it spoils nations and peoples and civilizations, but it ever increases to its own destruction. This is a great and beneficent law. It is the promise of the final harmony. It is the dominant note in the last scene of the great tragedies. It is sounded in "Lear," where filial love and tenderness are exalted and unnatural baseness cowers and dies. It is heard in the catastrophe of "Hamlet," where sin, like the rattlesnake, dies of its own sting. It is the message of "Othello" that Iago can have no abiding triumph. He does not die; worse for him, he lives, an object lesson of the fatality of sin. It is the great lesson of "Richard III." He starts a career of sin. If for no better reason, he will sin for the sake of sinning. His philosophy is "Evil, be thou my good." He is an intense and consistent believer in his creed. He never falters, never swerves; he preserves the unities in his villainy. No man could be more devoted to his life purpose. He stops at nothing, knows neither kinship, nor reverence for age, nor pity for youth, nor consideration for woman. He is a perfect villain. But his very perfection of villainy is his ruin. He is one man against the leagued universe. The stars in their courses fight against him. His very tools turn against him. He has chosen to cut himself off from humanity, and humanity cannot let him prosper. It is the unvarying voice of history and individual experience. No

Richard can succeed. The whole world cries out against him; he must not succeed. To allow his success is to invite chaos. There can be no ultimate, permanent triumph of disorganizing forces. The stream of tendency that makes for righteousness is too strong a tide for any Richard to turn back. It overwhelms him. The unvarying tendency of evil to defeat its own ends is shown most strongly in Iagō. Sin has corrupted his heart, but it has also disturbed the balance of his judgment. He cannot understand goodness, repentance, righteousness. He can see how a man might be good for a price, or a woman virtuous for value received. But how amazed he is to discover that his wife, who has surely nothing to gain by it, can turn on him and denounce him! The possibility of such a thing had never entered into his calculations.

And so, apart from any personal faith in the Absolute, in God, in the power that rules the world, Shakespeare makes us take sides with righteousness. To him sin is abnormal, disintegrating, and ultimately self-destroying. Shakespeare was no sectary, and it is as easy to prove him Roman Catholic as Protestant. There be those who have taken briefs on either side, and have made out their case, to their own great satisfaction. But in religion, as in all else, the impersonality of the poet's work yields no clue to his private peculiarities of faith. In a large sense we are safe in saying that he had no faith in any emancipation of the soul from sin by external processes. Regeneration is not mechanical. We feel that Antonio strikes a discordant note when he requires Shylock to become a Christian. It is not Shakespeare's usual way. He does not love forced conversions, compelled reformations. The way of the transgressor is hard, even when it leads to repentance and regeneration. So Lear finds it, with dead Cordelia as the fruit of his imperious self-love and desire for praise. So Gloster finds it, with his staring sockets open to every outer thing save light. So Montague and Capulet find it, when they see how their long-cherished feud has slain the flower of both their houses. If Iago will not repent there

must be no compulsion. For the unrepentant there is retribution, and the call to repentance is not universally obeyed. There is sharp distinction here. The master principle of life is not to be touched from without, and we feel that in the Hamlet catastrophe the four deaths are not an ending of all difference. Hamlet dies not as the King and Queen and Laertes. To him death is a portal of promise; to them, the mouth of the pit.

Another phase of this thought is seen in Shakespeare's treatment of forgiveness. Pardon must affect two, before it can be operative, he who gives and he who takes. Except there be the will to forgive and the will to be forgiven, it is vain. There is no real forgiveness in the closing of the trial scene in the "Merchant of Venice." No jot of hate has left the Jew's heart—only the power to give it exercise. No hint of mercy is in Antonio's final settlement with Shylock. Both are as they were, the one malignant, bitter, vengeful; the other scornful, arrogant, and lifted up. Twice their relation has been changed by outer circumstances, but not for a moment have they ceased to be at odds. There is no real fullness of forgiveness even in Prospero's wholesale dealing out of freedom and amnesty. To most of those whom it affects it is real forgiveness; but not to Caliban, nor Sebastian, nor Antonio, whose inner nature is not touched by it. They are as they were, and for them Prospero's large-hearted nobleness is but new opportunity for them to exercise their evil powers. Hermione forgives, and her forgiveness has real worth, because her husband is ready for it. He is pitied of her; his self-abasement and real repentance have prepared a soil where pardon can spring up into new happiness.

Perhaps the greatest of Shakespeare's teachings on sin is the sureness of its punishment. He pushes this truth home in every tragedy. Righteousness really rules the world, though sometimes it is slow to make its ruling felt. Retribution is sure to come. It may come from without, as in Richard, or from within, as in Lear; it may be in life, as in Shylock, or in death, as in Claudius. Shylock's malignant

hatred brings his ruin, Claudius' suspicious hatred of Hamlet brings his ruin, Richard's unbroken villainy brings his ruin. Lear's willful imperiousness is punished in his madness and his heart-broken grief. As becomes the poet, Shakespeare makes the punishment a fruitage of the sin. Sowing to the wind reaps the whirlwind. Macbeth's rise is a crime for which his fall is retribution, and the material for the retribution is the last successful detail of the crime, the murder of Banquo. Shylock is ruined by the law he has himself invoked. Iago is defeated by his tools and victims. He began to be a villain on Emilia's account, and at last Emilia exposes him. He makes of Roderigo a pliant instrument, and Roderigo's pockets accuse him. Cassio is one whom he aims to bring low, and Cassio, as Othello's successor, performs his first official function in sending Iago to the torture. In Richard III there is constant play and counterplay of retribution. Clarence betrayed Lancaster. He dies by the order of the brother whom his sin benefited, and dies reproached for the sin by the very murderers who dispatch him. The King has betrayed his brother, and his last moments are tortured by the vision of that brother's death, the disturber of his cheap-patched peace. Hastings exults over his enemies, and himself dies without shrift when no longer a fit tool for Richard. Retribution comes late to Richard, but at last it comes even to him, and before he dies he sees how hopeless his case has been from the beginning. Macbeth is long tortured by the avenging powers. His sin finds him out before any external catastrophe proclaims it to the world. He sees what an empty glory he has purchased with his soul's peace.

It is venturing on uncertain ground when we seek to discover whether Shakespeare meant to hint that there would be a future to redress the balance of to-day. Hamlet had his misgivings about that bourne from whence no traveler returns, and certainly the catastrophe in the tragedies does not seem to have the note of finality. Othello has but just begun to live, when he dies; Hamlet is but just cured of that

fatal irresolution which has marred his life, when he falls. Moreover, we cannot believe that Hamlet and Claudius are dead the one in the same case as the other, or that Cordelia and her sisters are alike in death. But whether Shakespeare means to carry the consequence of sin beyond the grave or not, he is unvarying in his emphasis on the consequences here.

This, then, is the poet's message, his doctrine of sin. Whence it came, and why, he does not know. He knows that it is possible to men. But he knows, too, that no man is under bondage to sin, save by choice. Even his villains cannot believe such necessity. "We make guilty of our disasters the sun, the moon, and the stars; as if we were villains by necessity; fools by heavenly compulsion; knaves, thieves, and treachers, by spherical predominance; drunkards, liars, and adulterers, by an enforced obedience of planetary influence; and all that we are evil in, by a divine thrusting on. . . . I should have been that I am, had the maidenliest star in the firmament twinkled at my bastardizing." Temptation to sin, and invitation to goodness, is not compulsion. Sin is hopelessly and forever wrong, self-destructive, at war even with the sinner. Regeneration is an inner process, not an outer ceremony; no priest can absolve from sin or confer the power of righteousness. To the unrepentant sinner retribution is sure, though haply leaden-footed and unheeded. And finally—though there is not space to elaborate this thought, it runs through all the plays—self-abnegation is salvation. He that loseth his life shall save it.

Dan B. Brummitt

Art. VI.—THEOLOGICAL EDUCATION IN AMERICA IN THE LIGHT OF RECENT DISCUSSION.

Recent discussions on theological education in America have been around three points: (1) Beneficiary aid to students, (2) narrowness of the curriculum, and (3) unscientific character of the instruction on account of the bondage to creeds.

1. It is well known that in the older and wealthier theological schools financial aid is given outright to worthy and poor students. This aid is the result of funds bequeathed by pious founders. Their thought was: Not many rich after this world are called to the ministry; if those who are called wait till they earn sufficient money the best years will be taken up by worldly toil which ought to be given to study and actual preparation; as the government supports men studying arms, as the Catholic Church supports its candidates, so it is not unreasonable that the Church should see to it that worthy and promising young men are not turned aside from the ministry for lack of funds. Within the last five years this system of ministerial aid has been subjected to fierce criticism, and so great has been the influence of this criticism that some schools have either abolished altogether this method, or are preparing to do it. One of the chief opponents of eleemosynary aid is President Hyde of Bowdoin College, and he has been seconded by President Eliot of Harvard. It is alleged that this method destroys manliness and self-respect, and tends to undermine that feeling of independence which is the joy and pride of the minister, as of other men. It is also said that other professions, such as those of law and medicine, do not thus provide for their adherents, and there is no more reason why this should be done in the ministry. These arguments appeal to us. History, however, is a great corrector of *a priori* arguments. It is an actual fact that those Churches which have founded the most scholarships for needy students, and have trained the

most students on them, have had the most independent ministers. It has not appeared that men who have been helped in their preparatory years by charitable foundations have been lacking in self-respect or self-assertion. These foundations are looked upon as part of that ample provision for education and Christianity by which men of wealth and public spirit have in part paid back to the people what they have received. The carrying out of this principle of refusing aid would vacate every school in Christendom. What destroys the independence of the minister, if it is destroyed at all, is not the fund which in the needy days of his youth helped him through college and the theological school, but that of which the sacred Book speaks, the fear of man that bringeth a snare, the rich deacon in the front pew, the committee on pastoral-supply, or the presiding elder or bishop who says "Go," and he goeth.

So much being said, we think those Churches and theological seminaries are to be commended who combine beneficiary aid with scholarly or business considerations; that is, who give aid only to men of a certain rank in scholarship—though this may work hardship to men of very great usefulness in the ministry—or who give this aid only as loans.

2. It has been charged that the curriculum of theological schools is too narrow, too exclusively theological. Social and political questions are coming to the front—questions of charity, politics, and social science, questions of municipal government and suppression of vice—and it is said that it is much more important for the minister to know what to say on these questions than for him to be thoroughly schooled on the opinions of Theophilus of Antioch on the relation of the two natures of Christ, or as to exactly what vogue the Apostles' Creed, or any parts of it, had in the third or fourth century. We sympathize with this thought. The attitude of a minister to a labor organization, his influence in suppressing a mob, or in mediating between the rich and poor, is of vast importance—certainly as important as the question of the quantity of water in baptism, or the method of the

presence of Christ in the Eucharist. Is it not as important that a clergyman should know what is being done in prison reform, should have studied the question of punishment, as it is that he should understand the relative length of the introduction to the sermon, the history of the surplice, or whether the best manuscripts in a verse in Philemon say *touton* or *toutou?* I think this is being realized in theological seminaries, and it is worthy of all praise that they are providing for the new interest in sociology. Instance the work of Andover and of Andover House in Boston and the valuable series of articles by Professor (now President) Tucker in the *Andover Review,* the chair of Sociology in Boston and Hartford theological schools, the new Pearsall foundation at Drew, and the same work in the Chicago and other seminaries. It is indeed of portentous significance that while our learned theologians are contending with microscopical erudition whether a passage in the Mosaic books had two or three or four editors, or was after all from Moses himself, forty to sixty per cent of all the children born in the city of the theologians—yes, in this twentieth century, in the Protestant city of schools and Bibles and universities; in that city of the preachers and churches—forty to sixty per cent of all the children born are illegitimate! Might not the Christ say to the contending theologians and to the preachers, "Ye tithe mint and anise, but forget the weightier matters—justice, mercy, judgment"? God is probably as much interested in the social and moral conditions which led that girl to throw herself into the Pleiss a few weeks ago as he is in the origin of the Hebrew vowel points. What is the moral influence of a standing army? What does Christianity have to say of war and of the war spirit? These are questions of immense spiritual and moral significance. Is it not a remarkable thing that while the book of Judges is explained in Hebrew and the book of Philippians in Greek in many lectures—and this is well—while the relative parts of Luther and Melanchthon in the Augsburg Confession are fully indicated, and Christ's descent into Hades

argued for or against, no lectures are given on the temperance question, its scientific and practical side, and none on the work of the Church in rescuing the fallen?

It seems, therefore, that theological education is at fault not in the over-emphasis of theology, but in the under-emphasis of sociology and morals. And it is one of the noblest and truest attainments of German theology that it has always insisted on ethics as a part of its field, and in Rothe's great book has erected an enduring monument in this department; and we say this in spite of any difference of view as to the theological and ethical principles which govern its treatment. We believe our American schools will more and more meet the needs of the age in this particular. It must be remembered, however, that the curriculum in the United States is founded on the supposition of the previous education of the students in college, where many of these social and economical, and even moral, questions are canvassed. Though this is true, we must believe that the Church will come to feel that on some of these questions it cannot afford to leave the minister with the last word from the college professor. In some schools that professor may not be allowed to speak with the positive convictions of a Christian man, even if he have those convictions. But in the theological seminary, if anywhere, Christ ought to come to his rights, as well in sociology as in theology.

3. Much discussion has taken place concerning the supposed unscientific character of theological teaching on account of the fact of the denominational relation of the seminary. Some have gone so far as to say that unless the professors have absolute freedom their instructions are worthless. There is no doubt much to sympathize with on the side of these objections. History has shown that at times the theological school both in Europe and America has been on the side of reactionary and tyrannical principles both in politics and theology. Anyone who has eyes to see, however, can readily perceive that to-day the tendency is not in that direction. On this whole question a few things may be said.

(1) It is a healthy instinct which holds a man to a stricter responsibility for his public or official acts than is the case with his private relations. However much a physician may be devoted to a pet theory of disease or of cure, until that theory has been thoroughly tested we do not care to have him experiment on our sick child. In that official capacity any physician at once recognizes his responsibility.

(2) A certain reverence and reserve is expected from the teacher before the immature minds of students, who may not be able to coordinate the new truth with the old. Let the teacher be first of all a true pedagogue.

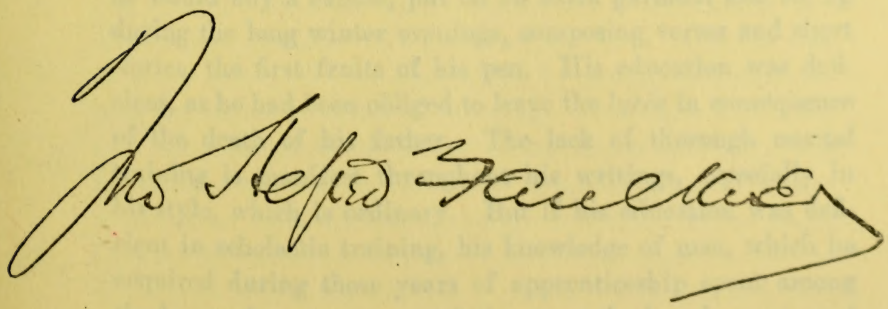
(3) A public teacher is limited, consciously or unconsciously, by public sentiment, national laws and customs, political principles—the whole atmosphere in which he is brought up. There are bonds which hold him, invisible but strong as steel. An instance of this is the influence of the German lottery on the professors of political economy, though here other influences are at work, as the higher moral attitude toward the lottery of some other lands. This limitation is the same in kind and sometimes stronger in degree than that of Church creeds, and yet no one objects to it.

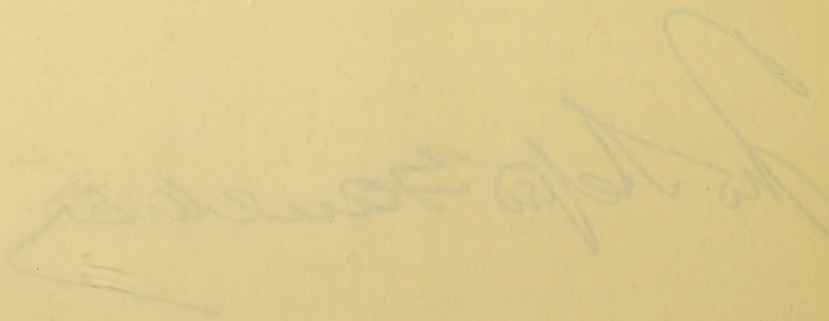
(4) The theological schools did not make the Church, but the Church made the schools, and theoretically at least has the right to impose on them whatever conditions it chooses. We do not press this, but at least it is fair to remember that the schools are a part of the machinery by which the Church does its work in the world, and it is as responsible for that part of its work as for any other. There is not a theological school in the world which was founded by some man of wealth for the sake of freedom of research and the exploitation of new views, but each one is the outgrowth of a Church at whose root were definite theological facts and doctrines. This brings up the other fact—the history of the modern Church. We may prefer the consolidated ecclesiasticism of the Middle Ages, or the dissolution of all Churches into a general loose vagueness of irresponsible societies, but we cannot get ourselves out of the evolution of history. If God

has been in this history we may suppose that modern denominationalism has served—however imperfectly through excess or defect—the interests of his kingdom. At any rate here are the modern Churches, all of them built up by godly men on doctrinal principles as dear to them as life. These principles are the very warp and woof of these Churches; they have made them. What are they? First, sin; its universality and its damnableness in this world and all worlds. Second, the revelation of God in the Scripture, in history, and in the heart of man. Third, the Saviour, eternal Son of God. Fourth, repentance, faith, and the means of grace. Fifth, the goal—a regenerated humanity, a saved society, a new heaven and a new earth wherein dwelleth righteousness. Now it is impossible to think of the modern Churches without appealing to these principles or facts. If history has shown any increase in the world of knowledge, of truth, of love; if the Church has been a saving force in civilization, what of salvation, what of joy or hope, what of new life and strength to myriad souls—all this has been because in the Church's heart of hearts these principles have been enshrined—they have been her lifeblood. We cannot, therefore, from this historical view, blame the Churches for insisting that their schools be faithful to the substance of truth which has given the Church both her being and her reason for being.

(5) But along with this, two principles are always at work which modify any overemphasis of the theological *status quo*. First, the Scripture as the only rule of faith, and, second, the right of private judgment. The first is always working to the correction or deepening or spiritualizing and ethicizing of the creeds, and the second is always working toward the emancipation of the mind from the bondage of creeds. There is the right use of creeds as norms and guides and records, and there is the wrong use of them as fetters. Protestantism has within her the correction of their wrong use by the two formal principles of the Reformation: the right of private judgment, and the Scripture as the only rule of faith.

For this reason these two historical currents have flowed along side by side in the Church—the intellectual and missionary activity prompted by the truth held, and the liberalizing and fructifying influence of the other fact, that in the highest sense neither Church nor creed is truth, but Christ alone. I think therefore that the Church is not open to too severe denunciation as to this aspect of theological education. I might illustrate it thus: We know the rancor, fully equal to anything in Church history, which has attended the conflicts of the allopathic and homeopathic schools of medicine. Each school has founded its own colleges. Now we might suppose that all progress is stopped in medical science —the two schools sitting jealously guarding their principles, and justly requiring of their professors general conformity to them. But along with this is the devotion to science and truth on the part of both, and the unconquerable impulse of the mind into new territories of knowledge. This has brought it about that both schools have adopted principles and facts in common and others of which their founders never dreamed. So it is with theological education in America. Never was there seen in finer union devotion to the old truth which has made the Christian world, and the disposition to allow all possible freedom to men who, while they tear down error, yet build for God and his Christ and his world in a way at once large-minded and reverential.





Art. VII.—EMILE ZOLA AS A WRITER.

In the spring of 1877 there appeared in France a novel which created a sensation no less profound than that caused by *Uncle Tom's Cabin* in America many years ago. In a short time seventy editions had been exhausted, and the critics fought battles over it, some praising, others censuring. In the *salons* it was the principal subject of conversation for months, and the language of the boulevards became impregnated with its characteristic expressions. The greater part of the public, including the clergy, sided against the author, claiming that his portrayals were exaggerated. Since the appearance of *L'Assommoir* Zola has been constantly before the reading public, and his novels, which were issued at regular intervals, have been widely read, not only by the French, but they have also been translated into the principal European languages. An author who has been able to hold the attention of the literary world uninterruptedly for more than a quarter of a century must certainly be a man of more than ordinary ability.

Zola's youth was spent in Paris in abject poverty. In the great metropolis, whither he had come to achieve literary success, he passed years of self-denial and hardship. He was too poor to purchase the fuel in winter necessary to warm his lonely room under the mansard roof. Instead of wood he would buy a candle, put on an extra garment and sit up during the long winter evenings, composing verses and short stories, the first fruits of his pen. His education was deficient, as he had been obliged to leave the *lycée* in consequence of the death of his father. The lack of thorough mental training is manifest throughout his writings, especially in his style, which is ordinary. But if his education was deficient in scholastic training, his knowledge of men, which he acquired during those years of apprenticeship spent among the lower classes, was most intimate, as he has demonstrated in his novels. During that period of hardship he had an

excellent opportunity to study the social conditions of the various classes of people forming the lower social strata of the great metropolis. The knowledge thus gained he utilized in the novels forming the Rougon-Macquart cycle, in which he undertook to portray society as he had found it during the latter part of the Second Empire. With this object he incorporated another purpose, namely, to verify his theory of heredity and to show how the law operates in the history of two families. On the one hand we behold the Rougon rising step by step and surrounded by ease, luxury, and the best society; on the other we follow the Macquart on the down grade, as they sink lower and lower in vice and degradation. We are no longer walking on the soft carpets of the drawing-room, but in the slums. The author has raised the curtain that hid from the view of the casual observer the abyss along the edge of which metropolitan life pulsates. The night scenes which he unfolds are not those of the fashionable *café* or of the gilded *salon* frequented by the *jeunesse dorée,* where Parisian life is seen in all its conventionality. We pass by the Elysian Fields, the New Opera, and the *Italien,* with their fashionable revelry, and, turning our backs upon the stately boulevards, enter the quarters of the working classes lying along the *Barrière.* The midday splendor of the broad avenues fades from our sight, and we enter a region gloomy and dreary in the extreme because of the contrast. Here the streets are narrow and miry, and the tenement houses high and dismal. In these haunts sanitation is unheard of and diseases are endemic. Vice and misery stare us in the face on every hand. We are surrounded by poverty and degradation, the aspect of which is sickening. We follow the author into wine shops of the lowest order, where carousing and debauchery are seen in their most shocking phases. Everywhere there loom up beastly beings in human form, whose lives are consumed by the fires of inordinate appetite. Groans of distress strike our ears as we walk by the overcrowded dwellings. They come from ill-treated wives and neglected children, whose husbands and fathers are spending their

earnings at the adjacent haunts, where the devotees of Bacchus are wallowing in the mire of sensuality. We are even introduced into the hospital, where the heartrending cries of the poor maniac, made so through strong drink, make every fiber of our being vibrate. We would tear ourselves away, but we cannot. The author holds us spellbound. Zola is inexorable. He does not even spare us the last tour of poor Gervaise along the outer boulevards in the drizzling snow, begging in piteous tones for a morsel of bread, *"Monsieur, écoretez donc!"* nor the death scene of the wretched woman as she lies forsaken in her den in the midst of filth, without fire, in midwinter. Such is the tragical sequel of several of the novels intended to illustrate the degeneracy of a family under the Second Empire.

Because of these realistic descriptions of life among the lower classes the author has been severely criticised. His books have been termed depositories of filth and antagonistic to morality. That many of his novels outrage the æsthetic feeling cannot be denied, but whether they have an immoral tendency is a question on which critics do not agree. One thing is certain: there is nothing attractive or alluring in Zola's delineations of vice. On the contrary, his aim is evidently to make it hideous and repulsive. It would seem that the really dangerous books are those that throw a charm around vice. This Zola never does, thus differing from many modern writers who have handled similar subjects, but have been careful to do it with kid gloves. Zola always calls things by their true names and never leaves the readers in doubt as to his purpose, which is evidently reformatory. He performs the part of a moral anatomist, not of a painter. The purpose of the latter is to please. This consideration does not enter into the work of the former. The surgeon's knife must at times be inexorable when health or life hinges on its proper use. That Zola in more than one of his novels has performed the unpleasant task of the surgeon only accrues to his credit. He was a man of great moral courage, always true to his convictions, as was evident in his courageous defense of Dreyfus.

His *"J'accuse"* was uttered in tones of conviction so deep and loud that they thrilled the world and caused all France to tremble with apprehension. A man who had the courage to oppose a nation and to turn the current of public sentiment at a time when that nation was like a seething caldron, cannot rightfully be accused of sinister motives in portraying life among the proletariat as he had witnessed it.

We do not wish to pose as a defender of naturalism, a form of literature not at all to our liking. But our tastes shall not prevent us from doing justice to a man who has often been misjudged by the public and outraged by the critics. Zola never hankered after popularity. If renown came to him, it was not because he sought it. He did not stoop to conquer. On the contrary, his books made many enemies. In fact, he was for a number of years the best hated man in France. In the very first novel which gave him more than local reputation he outraged the pride of the Parisians by his unmerciful strictures on the social conditions among the laboring classes of the capital. In *Lourdes* and *Rome* he exposed the abuses of the Roman Church, thereby provoking the enmity of the clergy. He lost the good will of the rural population by the realistic portrayals of the groveling and covetous character of the tillers of the soil. One of the best, but at the same time one of the most unpopular of his novels, is *La Débacle,* in which he describes the unfortunate campaign of the Franco-Prussian war, which ended in the defeat of the proud French army and its surrender near Sedan. This bold thrust pierced the heart of the French nation. It was a blow that the army will never forgive him. The aristocratic circles were offended at the exposures of the rottenness of certain strata of Parisian society. Thus he made enemies everywhere; but in spite of the criticisms launched at him he continued the even tenor of his way, and the public continued to read his books.

That Zola in the portrayal of vice has often transgressed the limits of artistic necessity, and that his delineations of society are one-sided and in some instances misleading, can-

not be denied. This is partly due to his early impressions, which seem to have been daguerreotyped on his soul, partly to his literary dogma that the real is as fit a subject for portrayal in literature as the ideal; but most of all to his theory of heredity, which he developed into what he calls a scientific method. The latter has been unduly upheld by his followers as the only true guide of the novelist. However, Zola himself has not applied his method rigidly in composing the Rougon-Macquart cycle, parts of which are strung together very loosely. In fact, it is difficult to see in what way some of the novels of the series illustrate his theory. Psychologically his law of heredity is untenable. Nor does experience uphold it to any great extent. Children do not by any means always inherit the virtues, vices, or proclivities of their parents. The "law" also ignores the free will of man, thus degrading him to a mere automaton or to a creature of destiny. Hence we behold the heroes of Zola's novels struggle with the demons of inborn vices, but the contest is always unequal and proves fatal to them. Though they stand their ground firmly for a while, the temptation thrown about them always prove too strong and the drama generally ends as a tragedy. Human souls lying helpless in the clutches of their appetites, sinking lower and lower in degradation, and finally, after repeated efforts to break the fetters of their slavery, giving way to despair—that is the sequel of the realistic novel illustrating the "law of heredity," the lesson which the author intends to teach his readers. That Zola is, however, not a pessimist in the strict sense of the term, and that he is not given exclusively to the portrayal of the dark in humanity, is proved by several of his books, such as *La Rêve*. Had more of his productions been of like character his fame would have been brighter and there would be less cause for adverse criticism.

It were useless to venture an opinion as to how long Zola's renown will endure. In point of merit his novels differ very much. Some fall below mediocrity, whereas others abound in masterly sketches of character and events. In style they

are all more or less deficient, lacking the classic purity of some of his less-renowned contemporaries. This defect is not due to carelessness in composition—Zola was a very careful writer—but to a lack of refined taste. However, to this very defect his popularity among the uneducated classes is partly due. He is master of the Parisian *argot* and uses it with perfect ease. This makes his books somewhat difficult reading for foreigners. Furthermore, his novels are deficient in invention, in consequence of which they are characterized by a certain uniformity and repetition. Zola depicts men and scenes that have actually come under his observation. He cannot invent them like his great prototype, Balzac. The latter was extremely prodigal with his characters, whereas Zola was very economical with the use of material at his disposal. He utilizes it again and again, but so skillfully that only the careful reader notices the repetition. After all, his world is a narrow one. His mind lacks breadth and cosmopolitan sweep; therefore, his novels are not likely to become a part of the world's literature. Being mostly portrayals of certain types and classes of French society, their interest is confined within comparatively narrow limits. They are not universally human, affecting mankind in general apart from time, place, and provincial or national relations, thus differing essentially from the creations of such masters as Shakespeare, Cervantes, George Eliot, and Goethe.

Victor Wilker

Art. VIII.—THE ARGUMENT FROM EXPERIENCE.

Samuel Taylor Coleridge says, if anyone wants to know the truth of the Christian religion, let him *"try it."* It says the same for itself. From the beginning the irrepealable challenge to all has been, "Try me; carry out with fairness my directions for the ends purposed, covering every spiritual want of man, and I agree to abide by the result." "If any man will do his will, he shall know of the doctrine whether it be of God." Herein our Lord fixed a basis of judgment accessible to everyone, and whose relevancy and demonstrative sufficiency are not open to rational objection. This invitation to test Christianity by experiment, such as we use, and are compelled to use, not only in arriving at certainty in scientific knowledge, but in the practical affairs of everyday life, is, as its whole history proves, more likely to influence the mass of men to give Christianity favorable consideration than any merely theoretical presentation. Scholarly disquisitions and philosophical discussions in behalf of Christian truth have a vindicative and elucidative value beyond estimate. But they are for the few rather than the many. "Experimentals," one has said, "are the tests of Christianity, and not those things which are dogmatic, historic, and philosophic in the ordinary sense of the term. . . . The logic by which it is tested is in the heart." With the average man it is "the witness in himself," promised by Christianity as its unfailing and satisfying credential to him "that believeth on the Son of God," that sweeps away doubt and becomes an immovable foundation for faith. This witness is no less needed by the profoundest scholar than by the plainest rustic, and will be worth as much to him as to the other. Such considerations as the following apply as illustrations and confirmations to the argument for Christianity drawn from experience.

1. It is a test which everyone can use; one, too, whose significance and sufficiency in justifying a restful faith in

that to which it relates are sanctioned by its frequent, it might almost be said, habitual use in matters of moment, and at which neither the conscience nor intelligence can justly revolt. If Christianity, or the Church, representing it, said to men, "You must study a system of doctrine; you must take time, and exercise diligence and care, in penetrating the deep mysteries of faith; you must culture yourselves so as to interpret sacramental symbols and ritualistic ceremonies, and thus be led to an appreciation of me and to hearty submission to me," a standard would be created that would repel rather than attract; a mode of testing Christianity would be imposed that would at once, and properly, be pronounced oppressive, indeed, impracticable for men limited and crowded as they are in this busy world. And the making such a test would be strong *prima facie* reason for suspecting the system or advocate instituting it. But when Christianity says to all, learned and unlearned, "Take my recommendations, few and simple, intelligible to all, and prove me by trying their suitability to your life within and life without; prove me by testing their power to meet all the cravings of your spiritual nature, and to carry you through all the temptations and vicissitudes of being here; verify my promises by bringing them to bear upon your condition as it relates you to God and to man, to time, and the grave, and eternity," it proposes a method of vindication, it submits to an evidential test, which is inherently equitable and available by all. Men everywhere, and in every condition, sinful, tempted, burdened, disappointed in hope, tortured with anxieties, weak to helplessness for duty or conflict or grasp of God, can come to Jesus, and see whether he is what he declares himself to be, a saviour, comforter, helper, a giver of peace, an inspirer of hope, the creator of a new, even a divine, life within, that reflects itself more and more in the visible life before the world. His own words of assured welcome and immeasurable blessing, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," they can take and prove.

2. As it concerns Christianity this practical test has been

used by many to their satisfaction. So far from being a new thing, brought to light to save a falling and failing system, it is as old as Christianity itself. Through all the centuries, by the first convert and the last, it has been used, and always with the same result. The "we know" of the New Testament is without exception associated with it, is directly traceable to it. An experience is always behind and underneath the positive and joyous declarations of faith and hope in Christ in which the New Testament abounds, an experience having its inception in a personal coming to Christ and seeing what there was in him, and what he could do for him who came. And so it has ever been. As the first disciples could say so disciples still can say, "We know whom we have believed." We know because we have believed; we believe because, taking Christ on his own terms, we found enough to warrant belief. But not only is there concurrent testimony on the part of Christians of all the ages in regard to the reliability of this experimental test, there is also the remarkable fact that none have ever come forward as witnesses to its failure. There are none to contradict the testimony Christians give. "All which the stiffest unbeliever can allege against them is that he himself has no such consciousness, or has found no such discovery verified to his particular experience. They testify, on their part, with one voice, to a truth positive, and the whole opposing world can offer nothing, on its part, against their testimony, but the simple negative fact of having themselves no such experience." Men have rejected other religion as insufficiently accredited by its professed miracles. They have denied its prophecies all supernatural prevision. Scouting its claims as a divine revelation, they have intensely opposed it with pen and tongue. They have predicted its overthrow in the march of civilization, and have done all in their power to fulfill their predictions. But no one among all its enemies has ever professed to have tried its methods for bringing peace to the soul, for giving victory over sin, comfort in trouble, and confidence in prospect of death, and found those methods a cheat. History reports no such case.

If there were a case we may be sure history would long since have reported it.

Further, many of those who have experimentally proved Christianity are men whose names are immortal for their learning, culture, and virtue, not open to suspicion as superstitious devotees or unthinking enthusiasts. The ripest scholars, the greatest thinkers, the noblest philanthropists of nineteen centuries—the best of earth in all senses—come, "a vast cloud of witnesses, testifying . . . to the reality of a supernatural grace, which is the root and power of all their works, and the hidden spring of their unspeakable joys." There is no break in the harmony of their confession, "We have found Christ an all-sufficient saviour, a true comforter, 'God forbid that we should glory save in the cross of our Lord Jesus Christ.'" Strike from the roll of the world's worthies the names of its Christian confessors, and in what is left the depreciation in quality is even worse than in quantity. Now put these facts together: the practical test which Christianity offers is as old as Christianity itself; unnumbered millions have used it to their satisfaction; no one has ever appeared to say, "I have tried it, and it failed;" the brightest ornaments of our race in literature, in science, in religion, possessing every quality that makes testimony credible, belong to and form no inconsiderable part of this army of witnesses; and is there not demonstration of the reliability of the test, and obligation put upon all to use it for themselves?

3. While the argument from experience is at command, but is not availed of, can anything less become an honest, self-respecting mind than to deride or deny the saving power of the Gospel? Always a practical test being possible, no adverse judgment should be formed, much more pronounced, until it is tried. When an astronomer announces a new planet in a designated part of the heavens, the cry of impossible, or even improbable, is not to be raised until science has brought to bear its settled principles and instruments in determining the case. A practical test is at command; there

should be no final or positive decision until that is heard from. Ignorance cannot contradict knowledge, and when it ventures to oppose knowledge, it is impertinence. We apply to Christianity the principle thus illustrated. We claim the benefit of it for Christ and his Gospel. A practical test in determining the verity and value of the Gospel of Jesus is desirable. Undoubtedly. Indeed, from the nature of the case it is indispensable. Is there such a test? We say, Yes, one easily adjustible, universally applicable, and upon its holding out, when fairly used, we are willing to stake the credibility of the Gospel. We go farther, and say, show one failure, where Christ was untrue to his promises to sinful, sorrowing, seeking souls, or was unequal to any work of saving, comforting, blessing, to which he has pledged himself, and we will confess ourselves mistaken, duped. For one such failure is as bad for Christianity as ten thousand failures. But until the test is applied, until, in compliance with its arrangement for meeting the largest evidential demand which consciousness can assert, Christianity is put to the proof, it is folly most shameful, absurdity most extravagant, presumption unparalleled, inconsistency most shallow, for any to talk of the insufficiency of its evidence, or to treat it with indignity. To all so disposed, whether they be cultured scientists, or superficial, foul-mouthed scoffers, may we not say, "Gentlemen, you are not prepared to give a verdict; *'try it,'* and then you may be entitled to a hearing"?

4. If the experimental test holds out, certitude is obtained that admits no appeal and defies contradiction.

"Seeing is believing" has passed into a proverb. We thereby indicate the general reliability of our senses. We assume —nor can we do otherwise than assume—that God intended them, when normally sound, to be trustworthy. Seeing, hearing, tasting, smelling, touching, we feel warranted in assuring ourselves of certainty of knowledge, such as justifies positive mental determinations, which lead us to seek or to shun, to accept or reject, that to which they pertain. If through sight we are made aware of an object, of its near-

ness or remoteness, of its shape, we say we know it is there, we know it is nearer or more remote than another object, we know it is round or square. Seeing, we believe. Now, what the eye is to the body, consciousness is to the soul. It discerns and discloses with unerring precision the great facts of moral condition in the heart of man. No change can transpire there without its detection and a simultaneous and truthful report by its voice. I am conscious that I am happy or miserable, hopeful or despairing, honorable or base, true or false, that I love or hate, that guilt dismays and weakens me, or innocence emboldens and gladdens me. Consciousness never misleads, never reports falsely, never mistakes. Its facts "are the most certain of all facts. The objects which consciousness presents are, if possible, more real and better attested than the objects of sense. We can question whether the eye and the ear do not deceive us; whether the sights which we see and the sounds which we hear are not illusions; . . . but we cannot doubt whether we perform the acts of seeing and hearing. . . . We may doubt whether this or that object be a reality or a phantom, but we cannot doubt that we doubt. Nothing in the universe is so certain, and deserves so well to be trusted, as the psychical phenomena of which each man is conscious." What I am conscious of being in feeling, thought, purpose, hope, I am. If I am conscious of any modification of mental perceptions, emotions, choices, the modification must have taken place. Whatever phenomena consciousness witnesses to must be real phenomena of the soul. The work of moral reconstruction which Christianity undertakes for everyone who gives his consent brings it, in all its stages, within the domain of consciousness. It is a work, too, which as a simply suggested possibility is singly connected with Christianity. As Bushnell says, its "subjects themselves can nowise account for the change, except by the supposition of a divine agency in them, superior to the laws of natural development, and also to any force of will they could exert on their own dispositions and the moral habit of their previous life." "A new man, which after God is created

in righteousness and true holiness," sets forth its process and product. Submission to Christ issues in "a new creation: the old things are passed away: behold, they are become new." That all this, the work done in connection with the agency through which done, should be without the attestation of consciousness is controverted by what we know of its assigned functions and of the facts of its operation within ourselves. Now, when with candor and consistency I meet the conditions of Christianity, and find that it is true to itself and true to me; when it liberates from the bondage of sin and brings me consciously into a filial relation to God; when it blesses me with harmony within, with a hallowed peace, with a purified and purifying love, with power to endure "as seeing Him who is invisible," with a strong and steadfast hope of eternal life; when I find that at no point is there failure, that all my wants are met in Him who appears to me as "the only begotten of the Father, full of grace and truth"—what else can I do as a reasonable, truth-loving, consistent man, than bow before him, who himself is Christianity, and adoringly say, "Verily thou art the Son of God"? The strongest evidence by which truth or fact can be ratified I have—the evidence of my consciousness, evidence unassailable, unimprovable, indubitable. An argument for Christ and his Gospel do I want? I have it in myself when I receive Jesus and am received by him. I have it in the unearthly experience which enables me to say, "One thing I know, that whereas I was blind, now I see."

5. If experience confirms the truth of Christianity as to what it promises in this life, may we not assure ourselves that all else it promises for the life to come will be realized? If it does not fail now, is not that fact a warrant for faith that it will not fail then? Faith is not more taxed in accepting the teaching of Christianity concerning what it will do for the saved sinner hereafter, than it is in accepting what Christ undertakes for the unsaved sinner here; belief of the one presents no more difficulties to reason than does belief of the other; nor are larger resources of power required to fulfill

the pledges of the Gospel for the future life than are demanded to make good those which have to do with this life. If, as the Gospel assumes, and as results attest, divine power is called for and is given in the latter case, it answers all objections and becomes a solid ground for faith and hope in the other, because it can be no less available and effective then than now. If Christ proves himself trustworthy now in all he tells me about myself as a sinner and himself as a Saviour, coming short in none of the work of spiritual disenthrallment and satisfaction of the soul's deepest wants to which he commits himself, he proves himself trustworthy in all he proclaims and promises about all being in all worlds, and in all duration. The experimental evidence that commands my confidence in him as redeemer, teacher, guide, and comforter for time, carries with it both obligation to trust him, and sense of perfect safety in trusting him, forever. To be consistent I must take into my faith all his revelation of the future with the same satisfied feeling of certainty and joy of hope assured that follow acceptance of him as the light and life of my soul amid the shadows of earth. The record is one. The promises for both worlds are backed by the same authority. Part cannot be fiction or dream, and part truth and reality. The experimental verification of the part which has to do with life on this side the grave demands confidence in that which relates to destiny on the other side. The faithfulness and power which can be trusted to save a sinner in this world can be trusted to secure all that is promised to him in the next. The first breakdown, if one happen, will be here, not there.

As to objections brought against the argument from experience, but one, the most common, and supposed to be the most forcible, need be noticed. The weight and worth of the argument are impugned because, as alleged, it rests mainly, if not wholly, upon the feelings. As a deduction from the emotional nature its reliability is disputed. Grant the premise, and does the conclusion follow? We answer, no, and for the reason, if for no other, that it proves too much. What

has been remarked upon consciousness goes far to silence the objection. But, if valid, it applies to every kind of experience, for all experience involves feeling. Then, too, the feelings, when they assert themselves, become facts, and it is as legitimate to build an argument upon them as to matters upon which they have a bearing, as upon any class of facts. The emotional is as real a part of us as the intellectual, the moral, or the physical, and is as generally reliable. That we may err in deductions from it is not denied; but so may we in deductions from mental manifestations, or physical. The whole history of science shows false interpretations of nature. But do we therefore disbelieve nature and all science? Has too implicit reliance on the senses never led to trouble? "The liability to deception," as has been said, "only proves that man is not infallible, not that his faculties are not to be trusted." It may be added, that in Christian experience there is special divine provision for its verification in the cooperative and corroborative witness of the Holy Spirit with that of the human spirit or consciousness. "The Spirit itself beareth witness with our spirit, that we are the children of God."

The argument from experience can never wear out or become obsolete. It has always been made the most of when the Church was aiming to measure up to the highest New Testament ideals; its depreciation and decline have always been attended by the decay of spiritual vitality and aggressive movements on the world. It has been conspicuous among the causal forces of all the genuine and abiding great religious awakenings of our era, and in the unrivaled Wesleyan revival of the closing years of the eighteenth century and the first quarter of the nineteenth it was a chief contributing agency. Manifest tendencies of our times to a freezing formalism, to a dead faith that is hardly better than unbelief, to a stereotyped, emotionless legalism, or to mere æsthetic proprieties and ritualistic routine in the name of religion as enough to make us good Christians and acceptable church members, emphasize the importance of having attention

anew called to it. It is a remark of John Stuart Blackie that the early Church "worked by a fervid moral contagion, not by the suasion of cool argument," and that "the Christian method of conversion, not by logical arguments, but by moral contagion and the effusion of the Holy Ghost, has, with the masses of mankind, always proved itself the most effective." But this moral contagion, with its specified accompaniment, has no explanation, indeed is inconceivable, apart from the experience the early Christians had of the transforming efficacy of the Gospel in their hearts and lives, accepted by them as the indisputable proof of its divinity. It must always be so. If, for enlarged effectiveness, the Church is called in any measure to return to first principles, can it do better than begin here? Has it not been a loser, we will not say by surrendering, but by loosening its hold upon, this approved instrumentality of a converting ministry and conquering Church? May we not learn from our fathers? It was the element of personal experience they wove into their preaching and testimonies, which was "as a burning fire shut up in their bones," so that "they were weary with forbearing, and they could not stay," that more than anything else, except the help of the inspiring, energizing Spirit, made them the men of power they were. And the incontrovertible teaching of the centuries is, that when saved men and women, like Paul in Corinth, are so "pressed in spirit" that they "cannot but speak the things they have seen and heard," people will hear and something will happen.

W. S. Edwards.

Art. IX.—THE PRIMITIVE RELIGION OF MANKIND.

One of the burning questions in the science of religion is, "What was the primitive religion of man?" This is as it should be. The nature of any mental phenomenon can be fully known only when its origin has been traced and inmost springs laid bare. But to reach the beginnings in any science is difficult, if not impossible. The human race has no more recollection of its own origin than a child has of its own birth. The historical traditions of humanity do not reach back anywhere near to the primitive ages. History knows of founders of religions, but these have always been connected by a thousand bonds to religions that previously existed. The religious documents of even the ancient Chaldeans, Egyptians, Chinese, Vedic Indians—documents which are older than any individual founders of religions of whom we know anything—all show us religion as something already existing in full bloom and not as just emerging. Thus, in any attempt to reach the truth on this subject we must try to combine philosophical with historical inquiry. That theory will come nearest to the solution of the problem of the primitive religion of man which both possesses the highest degree of psychological probability and at the same time best explains the assured facts of religious history.

One of the favorite hypotheses of our time is that of the Darwinian evolutionist. Not able to appeal to well-authenticated historical facts, and prompted by the apparent exigencies of his theory, he has looked about him to discover, if possible, in the present, some hints that can tell him of the primitive past. Fixing his eyes upon savage hordes that still exist, he says, "Ah! here is what I want!" Then, since the religion of a people may naturally be expected to correspond to the general level of its culture, the first religion, he assured us, was fetichism, deification of corpses, belief in ghosts, or in spirits of fountains, rivers, trees, winds, waves, sticks, stones, rubbish, also of animals, now of the earthly fire of the

hearth, then of the heavenly fire, then of the storm, and, finally, the sun, moon, stars, and the overarching heaven embracing all. Thence the progress was easy to polytheism, and finally to ethical monotheism. David Hume anticipated this modern notion of the primitive savagery of man. In his *Natural History of Religion,* with a strange mixture of logic and sophistry, he tries to prove that men as barbarous animals necessarily began with polytheism. It has been defended by such writers as Lubbock, Tylor, Peschel, Tiele, Letourneau, Darwin, Spencer, Caspari, etc. One of the most recent works of this school was published in 1897 by Grant Allen on *The Evolution of the Idea of God.* This would be a startling kind of book had not the world been treated to so many similar specimens. It traces religion back to ghost worship, or, rather, to the actual worship of the very corpse itself and acts of deference to the bodies of the dead.

Now these theories would certainly be sufficiently startling if true. Did the greatest moral power in history, all that is most thrilling in human affairs, spring, then, from so humble a root? "The sublime devotion of the martyr, the cheerful endurance of affliction, the pouring out treasures of charity at the feet of suffering man, the sacred yearning of the soul for the infinite, the deep thoughts of such men as Paul, Augustine, Pascal, the rapture of the soul upborne above all transient things, aspiration after the ideal, heart sorrow for sin, tears that will not be dried, the craving for pardon and righteousness—all this and more the result of the wild dream of a savage bewildered with the hunting feast, a ghost story, or acts of deference to a corpse!" Certainly the disproportion between the fact and its explanation is wonderful enough. But the theory is not therefore false. The disproportion is no greater than between the primal germ of a Shakespeare or a Paul and the fully developed man. The humble nature of the root is nothing against the glory of the tree. There is no reason for panic in the Christian camp. Religion has been what it has been and is what it is, whatever its original germ. The sole question is, "Is the explanation true?"

This entire mode of treatment rests upon two assumptions which never have been proved and which no serious attempt is made to prove. They are simply taken for granted. But until they are proved they ought certainly to play a humbler part in the discussion, for though hypotheses are permissible as furnishing possible explanations of known facts they ought not to be assumed as themselves facts and then made regulative of the whole treatment, as though they had been clearly demonstrated. These two assumptions are that man began his career in a savage, almost brutal, condition, and that the savages of to-day are survivals, and more or less perfect types, of primitive man.

Both are due to the supposed exigencies of the Darwinian hypothesis. The consistent transformist seems to think himself compelled, in the interest of his theory of evolution, to place the primitive man as near to the level of the brute as he can, so as to make him almost entirely nontheistic, if not utterly nonreligious. Many of the school do make man begin not with intelligent ignorance but in brutish, sensuous stupidity. Here again there is no reason for hysteria on the part of Christians. The vital question is less the beginnings and the process than the product and the prospect. What though man were cradled with the ape if he may reign with the angels? What if he began with hate, lust, and the dominance of brute instincts if he can rise into Christlike beauty of character and enjoy filial fellowship with God? We can well afford to possess our souls in peace and patience while we calmly ask, "Are these theories supported by facts and reasons?" We believe they are supported by neither.

Not to speak of many scientific objections which have not yet been satisfactorily answered as to the transformist hypothesis in general, but which do not directly concern us here, there is a question too often ignored by this school. Shall we as theists or as atheists view this process? Huxley may be right in saying that the doctrine of evolution is in itself neither theistic nor atheistic; that it has no more to do with theism than Euclid has. But the man who thinks upon the

process must himself hold some attitude toward theism. Is the evolution purely mechanical? Does it in some inexplicable fashion carry on itself? Or is a living God immanent in it? Certainly with reference to the origin of religion this question cannot be thrust aside, for as Schelling profoundly said, "Every religion needs two factors, namely, both man and God." But by many of these theorists all religions, including Christianity, are treated as though they were nothing but psychological products of the man himself, originated and developed by purely natural causes without any presence of a living, personal God corresponding to the consciousness of man and active in human affairs. Thus their discussions as to the origin and development of religion deal with nothing but the subjective notions about God or gods. Whether there is any objective truth corresponding to these subjective notions is either slurred over as a matter of indifference or the objective reality is without a word of proof denied outright. The Christian theist, however, whatever his views of evolution, holds fast to his faith in the living, immanent, personal God. Could that brutelike creature which the evolutionist delights to picture make himself in some way into a human being? Could he develop those powers within himself? That evidently implies a capacity to develop the capacity, and so on *ad infinitum*. But in the capacity for reason, speech, morality, religion, consists the very nature of man, and he cannot therefore exist without his nature, that is, his capacities entering into some degree of activity. Thus at the very beginning, in the very simplest, most fundamental form of his existence, man is heaven-high above the brute. Moreover, if in that capacity of man for reason, speech, morality, religion, there did not lie some inextinguishable secret relation to his goal would the wheel ever have begun to roll forward toward it? Do stones make any start toward becoming roses, or cabbages begin to advance toward becoming horses? All this means that man did not begin his career as beast but as man. This is what Humboldt meant when he said, "Man is man only because he speaks, but he could not have spoken

if he had not been already man." Similarly, Sydney Smith, in one of his odd utterances which often embody profound truth, remarks, "I feel myself so much at ease about the superiority of mankind; have such a decided contempt for the understanding of every baboon I have ever seen; I feel so sure that the blue ape without a tail will never rival us in poetry, painting, and music, that I see no reason whatever that justice may not be done to the few fragments of soul and tatters of understanding he may possess.

Nor does the doctrine of evolution, after all, soberly taken, require that its adherents should believe in a bestial condition of primitive man. Huxley himself, in trying to prove that the anatomical differences between the human frame and the chimpanzee are not such, either in kind or degree, as to justify a wide distinction, yet confesses that if in defining man we take into account the phenomena of mind there is between man and those beasts which are nearest to him in anatomy a difference so wide that it cannot be measured, "an enormous gulf," "a divergence immeasurable," and "practically infinite." So Drummond, in spite of his reiterations about the savage, brutelike condition of primitive man, seems at times to agree with Huxley. He says that no serious thinker, on whichever side of the controversy, has succeeded in lessening to his own mind the infinite distance between the mind of man and everything else in nature; speaks of the ascent as gradual or, what is more likely, rhythmical by a series of pulses; and in another place illustrates the possibility of such leaps by taking us to the arctic regions where there is in the winter no such thing as liquid. The temperature might be thirty-one degrees above zero or thirty-one below, without making any difference in the aspect of the country. All is ice and snow. But suppose the temperature to rise a few degrees higher than thirty-one above zero. What a contrast! While a rise of sixty degrees had made no appreciable difference in the aspect of things a slight difference of temperature higher than thirty-one above zero transforms a world of ice into a world of water. So, says

the author, apparently borrowing from Cope, in the animal world may a very small rise beyond the maximum of brain open the door for a revolution, "the passing of some Rubicon, the opening of some flood gate which marks one of nature's great transitions." Facts are not wanting to warrant this illustration. Huxley, on the authority of Schaafhausen, tells us that some Hindu skulls have as small a capacity as forty-six cubic inches, while the largest gorilla yet measured contained upward of thirty-five. But the difference between that Hindu skull and the largest European one is not less than sixty-eight cubic inches. Yet nature has said that the difference of eleven cubic inches between the gorilla and the man marks the difference between the irrational brute which no outward condition can develop into a progressive, thinking, speaking, moral, and religious being, and a creature with powers, however undeveloped, of comparison, reflection, judgment, speech, sense of right and wrong, religious feeling, capable withal of indefinite advancement; while the difference of sixty-eight cubic inches between those Hindus and a cultivated European means simply the difference between one man and another. Look at another consideration. Is it not a well-known fact that talent, high mental endowment, genius, are not simply the mere natural product of the antecedent conditions. Are not these continually emerging in defiance of expectation and calculation? Do they not often mock the most unfavorable ancestry and environment? Men of genius certainly do not usually appear at the end of a long line of gradually ascending minds, as the foothills slope upward to the mountains. Who will predict the coming of the next great man? Who will tell us in what quarter to look for him? Historically, these men of light and leading stand at the beginning of new developments, and naturally so, for every movement needs for its beginning the mightiest forces. Do not the facts as to the emergence in history of great men at least suggest that precisely at the beginning of the whole development might have come the most gifted spirits and not semibrutes? Certainly we see no reason to surrender to a

mere hypothesis what is undoubtedly analogous to all human experience. Thus we are left free to believe that man, whatever may have been his primitive ignorance, began his career with noble mental powers.

We turn to the second assumption of naturalism, namely, that in existent savage races we can find the best types of primitive man. By a question-begging metaphor taken from geology these barbarous, brutal hordes are styled the oldest strata of mankind that we know. A favorite expression for them is "nature peoples." Here again is a subtle begging of the question which should be proved. Not only this, but an insult to humanity as well. What! that creature, submerged in sensuality, like a beast living only to feed and propagate himself and to gratify the appetites connected with these functions, a creature who, when he does not lie still in laziness, either jumps about in intoxicated pleasure or howls, kills, and who even with savage glee devours his fellows—is he to be called a natural man, and are hordes of such to be styled "nature peoples"? Are not these savages in a condition precisely the opposite of true human nature? Besides, how happens it that primitive man has preserved himself in these savage specimens unchanged until this hour? This modern savage has back of him as many centuries as have the civilized races. Why has he remained stationary? And how shall we explain development by that which, according to the hypothesis, has not, during all those millenniums, developed at all? Moreover, comparative philology lifts up its opposing and decisive voice. Pointing to the polysyllabic and multiform type of the savage speech, it asserts with all authority that, so far as language proves anything, not these bestial creatures have preserved the original monosyllabic form of language, but that this has been done rather by one of the oldest of civilized peoples, namely, the Chinese. This original type of speech lies also at the base of the Accado-Sumirian, is recognizable in that of the ancient Egyptians, and glimmers through even that of the Vedic Indians. This conclusion of comparative philology is vindicated by all that we know of

the religion, the ethics, and the form of government of the ancient Chinese. More than all, there is reason to believe that, so far from being true representatives of primitive men, these savage peoples are degenerate branches of a once noble stock. Does not reason suggest that since, on this theory, man has actually evolved into a condition immensely above his starting point he must have been at the beginning "above the line which separates stationary or retrograde peoples from progressive ones"? Is it not a well-known fact that the lowest savages are dying out? Then must not the men who on Darwinian principles peopled the world in accordance with the law of the survival of the fittest, when the environment must have been far less favorable to survival and progress than now, have been superior to these degraded and dying tribes? Superior in what? Among the qualities that win in the struggle for existence all evolutionists emphasize better mental endowments. It is therefore a natural inference that the intellectual equipment of primitive man was at least superior to that of the lowest modern savage, and that therefore these are degenerates. When we think of it, we should expect Darwin himself to grant this, and now and then, in spite of his representations in other places, forced by the facts, he does so. So do his disciples—H. Spencer, Lubbock, Caspari, Tylor. Waitz gives examples of degeneration into barbarism even of civilized peoples. Every individual man knows that he can degenerate, and every historian is compelled to admit that in fully civilized society we find races and generations lapsing into irremediable decay. Is it not also a well-known fact that moral and religious decline almost always precedes material decay? Drummond tries to escape the force of this argument by saying: "Granted that nations have degenerated, it still remains to account for that from which they degenerated. That Egypt has fallen from a great height is certain, but the real problem is how it got to that height. When a boy's kite descends in our garden we do not assume that it came from the clouds. That it went up before it came down is obvious from all that we know

about kite making, and that nations went up before they came down is obvious from all that we know about nation making." A very pretty illustration that nicely begs the question! But what if instead of a kite, he had taken a meteor? At any rate, if degeneration is a fact, and if the lowest known savages are degenerate, the props are knocked from beneath the notion that primitive man was a bestial savage. Moreover, it cannot be shown that ever or anywhere have savages shown the power to develop themselves into civilization.

What of the evidence furnished by the anthropological museums as to the various "ages" from stone to iron, and as to troglodytes and lake dwellers? Certainly we must accept for what they are worth the facts which geology provides, that the implements found in river drifts and caves of northern Europe are of very ancient date. But to conclude from this as to the primitive condition of man is about as wise as it would be to argue from the habits and arts of the Eskimos as to the state of civilization in London and Paris to-day. It is probably true that all nations in the progress of the arts used stone implements before they did metals, and thus passed through some such stages as those in question. But we know from the remains of the first Chaldean monarchy that a very high civilization in arts, agriculture, and commerce can actually coexist with the employment of stone implements of decidedly rude character. In fact, the use of stone for arms or utensils, as even Tylor admits, does not at all prove barbarism. He expressly denies that the elevation of a people's religious views invariably corresponds to its knowledge of the arts. This whole argument that has been founded on the materials used in the manufacture of implements is shattered, as the Duke of Argyle suggests, on two rocks, namely, that utensils of stone are a very uncertain index of the state of civilization and mental endowments of those who use them, and, secondly, they are no index at all of the civilization of other peoples in other parts of the globe.

This savage theory thus cleared away, we are ready

to address ourselves to the main question before us. The question is, what is religion taken in its broadest significance and what its underlying intent, from the groveling of the savage before his fetich to the most spiritual aspirations of the mystic with rapt face looking up in prayer? Put in this most general way, religion may be defined as an affirmative relation of the human consciousness to some power or powers conceived as objective, power which determines things and to which man stands in personal relation and for harmony with which the human spirit thirsts and strives. But this means that some being is actually recognized as deity even when the language has no name for God in it. The consciousness of God as such may not exist, but before the man can be religious at all there must be in his soul, perhaps as obscure, uncomprehended, indeterminate notion, the thought of some objectively existing power that conditions his life. Whether this is found in some object sensuously conceived, in the notion of the supersensible, or in the intuition of an unconditioned, spiritual power, a divine nature would never be actually ascribed to it unless to the man had been present, no matter how obscurely, the idea "god." As Edward Caird has shown, not perhaps early man himself but *we* can then say that this was god to him. But how could he, to a being which is not in itself god, ascribe that which makes it god to him unless he had in himself a more or less obscure perception of that which belongs to the divine nature? And how could he ascribe this divine nature as an attribute to any kind of being unless he had taken it, though unconsciously, from him to whom alone it originally belonged? Without the idea of god thus springing up from the depths of man's own being he would have deified nothing. Will those who make human religion begin with fetich worship and the like tell us how could a clod, a stone, a stick, be deified, or even the sun, moon, stars, be worshiped as divine, if there had not been already present in the worshiper's soul the idea of god, however obscure it might be? The "anthropological conception" is in answer to this question brought forward in

vain. It has nothing to do with it. Even more than enough, it is said by the advocates of these very naturalistic views that what the savage really worships is not the thing itself, but some divine power that resides in it. We can easily understand how the child of the Orient sees divine power in the heavens; can well imagine the impression of a divine presence produced upon his mind by the brightness of the dawn that gilds all nature and wakes the world to rejoice; we can understand how he came to conceive a divinity in golden-handed sun and fertilizing river, in the fearful lightnings and the gracious rain; how he recognized a tutelary god on the domestic hearth, the joyous center of the patriarchal life, if the sense of the divine was inherent in his own nature. But if he had not found it first in himself he would have found it nowhere else. Had he possessed an original atheism of consciousness no external revelation could have given him the idea of god, for he would have been as incapable of comprehending it as a dog is. Without the presence in man of that inner "word which is, so to speak, the utterance of the ineffable name in unison by all his highest faculties," the very voice of God would have been to him only a noise, as poet's speech to a snail.

But whence came into man's soul this inherent sense of the divine? Shall we call it an innate idea? That explains nothing and itself needs an explanation. We must go further back. As the capacity for vision relates itself to the light, as the capacity for hearing relates itself to sound, so does man's capacity for religion relate itself to the living God. It implies the original and inward presence of God to the human soul which is earlier than the consciousness by which it is apprehended. The bottom secret is thus the immanence of God in the human spirit. This inward presence of God, this immediate contact of the human spirit with the divine Spirit, it is which begets in man the consciousness of the divine. Evidently the normal development would have been that this original relation of man to God should become, perhaps gradually, but also clearly and fully, a conscious one, a freely

willed principle of life conditioning all feeling, purpose, and action. It is evident from all this that we can never properly speak of the original religion without reference to both the divine and human factors. It is not a mere psychological product of the man, a purely human invention, but begins with a movement of God himself in the human breast. As Paul on the Areopagus said to the Athenians, "God is not far from every one of us." "In him we live and move and have our being." "We are his offspring." That is, God in man is the essential spring of human religion. In the first instance, he may be to a people an unknown God whom they ignorantly worship, but he has himself made them to seek after him, "if haply they might feel after him, and find him, though he be not far from every one of us." How and in what degree the different peoples have actually found him, and what forms religion has taken among them under the operation of the omnipresent Spirit of God, their psychological peculiarities, the surrounding nature, inherited tradition, and the influence of gifted spirits or of other peoples, is the subject for comparative study of religions.

Shall we say, then, that the ethnic religions are corruptions of a pure, primitive religion revealed to the first man? Many so hold. Mr. Gladstone even goes so far as to state six fundamental truths which were probably included in that primitive revelation. But it is not necessary to burden ourselves with any such assumption. Of a perfect religion imparted by special external revelation to the earliest men, history of course knows nothing. Neither does the Bible. In its first chapter it does tell of a primitive condition of man in which his moral state was, as it ought to be, in undisturbed unity with God and with its own type. It says that to man thus innocent was granted freedom to preserve and develop this condition or to forfeit it and sink into corruption. He chose the latter. This is the essential matter in the biblical tradition. The parents of our race, according to this picture, have not only religious capacities but vivid consciousness of the presence of God. The one personal, holy Father causes

this consciousness to spring up in the depths of their spirit. They live in glad fellowship with him until, in some fatal day, they yield to sin which now infuses its venom into their souls. Guilt now troubles the conscience. There is no mention here of a high civilization or of great knowledge, but only of innocence and unity with God, soon broken by sin. The Scripture teaching is thus very simple. Theologians and poets have sometimes drawn wildly upon their imagination in painting pictures of primitive man in paradise. But view the primitive man as Genesis portrays him. Unclad he is at first by so much as a fig leaf, unhoused by so much as a cave. We see no printing press, no Jacquard loom, no telegraph, no libraries, no pictures, no statues, no steam engine, no tool of iron or even of stone, perhaps not even a "fire drill" or arrow-head of flint; no idol, no fetich, no visible God, no guard of angels, no religious ceremonial, no processions, no altars; a garden with perhaps a wealth of tropical luxuriance, and numerous animal forms, rising, grade above grade, until the climax is reached in a pair of graceful human figures. As has been suggested by President Warren, had a person of Dr. Lubbock's stripe been permitted to visit the spot he would doubtless have gone his way to report at the next meeting of the Anthropological Society the discovery of a new Otaheite whose naked and artless inhabitants were evidently at the bottom of the scale as respects culture, and in the subfetichistic stage as respects religion. The Bible itself represents the arts as gradually developed. There was no metal working until Tubal-cain, no musical instruments until Jubal. As Bishop Barry says: "In the scriptural idea of primeval humanity we trace, indeed, all the germs of civilization yet to come: in simple work, the germ of material civilization; in the origin of language, of the intellectual; in marriage, of the social and moral; in the hearing the voice of the Lord, of the religious. But it is in germ only; in a simplicity not brutish indeed or savage, as we now see degraded savagery, but childlike." Nor was there any generation which lived in the primal moral innocence and spiritual unity with God.

The first man fell. The second was a murderer. But this does not imply inferiority of mental powers. Lack of acquired knowledge is something different from innate weakness of intellect. Different from both these also is the question, "What consciousness had he of moral obligation, and what communion had he with his Creator?" We see nothing improbable, even if we accept a sober theory of evolution, in the biblical picture. We know how some of these theorists about development shrug their shoulders at it and attempt to throw ridicule upon it. They sneer at the notion of a fall unless it were a fall upstairs. But is not every man when honest with himself conscious that he is not what he might be and ought to be? Do men as we meet them in the world correspond to their ideal? Do not history and the facts of human life all about us even horribly attest that man has not been and is not what he should be? But since rational thought cannot surrender the demand that man, the free moral being, must, like every other creature, have originally come into being in unity with his idea and not in contradiction with it, it would seem to follow that his history being what it is, he must have fallen. It may be objected that it was designed that man should gradually develop out of his imperfect condition into the perfect. Granted. Certainly the rosebud is imperfect as compared with the full-grown flower. But it does not belong to this imperfection of the bud that it should be misshapen, rotten at the heart, with worms eating away the half-formed petals. The bud may be perfect as bud, and only as it is so can it develop at last into a full-grown, perfect blossom. Why, then, must that necessarily have belonged to the immature condition of humanity, which of itself would make that bud imperfect, that which every sane mind and clear conscience asserts to be a malformation and corruption of human nature, namely, sin and the tendency to sin? Was it not a very condition of man's proper life that he should have before him at least the possibility of a normal development? Thus, as he came from the hands of his Creator man must have been in spon-

taneous unity with him, vividly conscious of his presence, with possibly a deep, clear intuition into his being, nature, will, operations. The man's task, then, would be to unfold this immediate consciousness ever more and more richly in his own thought, will, and deed. After he had fallen there might naturally be occasion for special theophanies, divine judgments, promises, commands, to match the inward discord effected by his sin. Sin would darken those bright spiritual intuitions, yet memory of them would linger with the sinner, accompany him into his changed condition, and pass over to his posterity. The religion of the first man being monotheistic, as it naturally would if the preceding argument is true, that of his immediate posterity would not be much different. How long it remained so is a question which only history could answer. But regarding those far-off days it is silent. The Bible pictures a condition perfectly congruous with what we know of human nature. We see a few, then as now, measurably faithful to their convictions and light, while the majority live in conscious violation of their own consciences. Their spiritual vision is darkened. They do not like to retain God in their knowledge. Immoralities multiply. These further degrade those who practice them. In the mind of man darkened by sin God tends to become gods and individual gods tend to disappear in a vague and dreamy pantheism. Beams of light still lingering from better days, the Spirit of God always striving within the man, man in sin and guilt, ever tending to corrupt the truth, these forces together weaving the complex web of religious history, is the picture suggested by the Scripture story and by the plainest facts of psychology. In his *Ascent of Man through Christ,* Griffith Jones has shown it to be perfectly compatible with any sound theory of evolution. The evolution of religion even as described by Tylor is possible only if from the first it contained at least in germ the monotheistic idea at which it finally arrives. "Development is not an alchemy which transmutes pebbles into gold, or stones into living flowers and fruits. It brings out the precious metal from its stony matrix, from the

germ what was from the first potentially there. Otherwise the stones remain common bits of rock forever."

If the above theory is true, then in the oldest religious traditions of mankind of which we have any knowledge we may expect to find some hints, some echoes, some glimmering beams of that early simple monotheism. If we can find these they will strongly corroborate our position. Turning then to the oldest known religions of mankind, we find the facts precisely what we might expect. The existence of early monotheism is receiving every day added confirmation. The Chinese are regarded by many of the best scholars as the oldest stratum of peoples and as most nearly representing the condition of primitive man. What, then, is the lesson taught by the ancient Chinese religion as it existed before the day of Confucius? It had no mythology, speaks of no revelation, but knows only one God. He is not simply a national deity, a god of China only, but the one God of whom they know anything. They have no appellative for him. They call him Ti, Lord or King; Shang-ti, highest Lord; or Thian, heaven, with the consciousness that each of these names designates one and the same being. James Legge, than whom there is no higher authority in anything pertaining to Chinese religion, says that five thousand years ago the Chinese were monotheists—not henotheists, but monotheists—and this monotheism was in danger of being corrupted by nature worship on the one hand and superstitious divination on the other. With him agree Faber, Happel, Strauss, and Torney, and others of the best sinologues. This "highest Lord" is the all-ruling One, and no one can withstand him. He is conscious spirit who most clearly sees all, hears all, knows all. He wills and works but without sound or odor, that is, incorporeally. He is omnipresent, for he goes out and in with men, is over them and under them. He gives life to men, and to the peoples their being. From him come all virtue and wisdom. He is no respecter of persons, hates no one, but specially loves those who fear him, rewards and blesses the good. The wicked arouse his wrath and he punishes them. Now, this is not philosophy.

These expressions belong to a time before speculation had arisen. All seems to spring from unreflecting tradition. Now, when we see, in the course of the centuries, this great idea of deity fade and recede may we not conclude that in prehistoric times it probably had greater purity and inwardness than it had in the days to which our documents reach?

We turn to the peoples of the Tigro-Euphrates valley. The Accado-Sumirian civilization found there was certainly one of the oldest in the world. Hommel makes it not only prior to the Egyptian but also the source of the writing, pyramid building, and mythology of the valley of the Nile. But to ascertain correctly the primitive form of the Accadian religion is not easy. Attempts have been made to show that this religion, in its earliest form, was a crude, superstitious Shamanism. But even those who represent this view are compelled to admit that at the head of this were the great spirits of the earth and the heaven, and that the spirit of heaven, who bore the name Ana, was at the very summit, and that he was abstractly conceived and unapproachable. He seems to have been both heaven and the soul of it, closely resembling the Chinese Thian. Le Normant strongly inclines to the opinion that as, in the oldest religion of China, Thian, heaven, was also "supreme Lord," or Shang-ti, so Ana soared above the other spirits as sovereign master, and thus crowned the religious edifice with a monotheistic idea. The word Ana was indeclinable, and the corresponding Semitic word was Ilu, Hebrew El. Ancient Babylon was called Ka-Dingi Ra, "gate of the mighty God." That the primitive Accadians conceived of this Dingi Ra as personal and the supreme God is conceded even by Tiele. Now in the later development, which was strongly modified by the infusion of Semitic elements, this monotheistic background remained. Ilu was the god preeminently, but was too vast and comprehensive to receive any definite external form and too far off from men to excite any deep interest in him. As the evolution went on gods were multiplied, until of the great deities there were two triads and a pentad with their respective spouses, besides

legions of minor divinities, with a host of genii and spirits below them. There remained the gross polytheism, with the dim idea of the divine unity in the background, sometimes tending toward pantheism.

Of no ancient people have we more abundant information than of the Egyptians. They reach back into the remotest past. Yet the earliest religion of Egypt has been much debated. De Rougè, Grebaut, Pierret, and virtually Renouf speak of it as monotheistic; Brugsch does not really differ much from these, but prefers to call it pantheistic; but plainly pantheism is not an original form of any religion. Lepsius makes it sun worship; Lieblein, the worship of nature; Tiele, of course, animism; Pietschmann, Wiedemann, Maspero, Petrie, mixed conceptions. But all have to acknowledge that the unity of God is expressed in the very oldest texts. Even Lieblein, who works out a scheme beginning with the various local deities, is compelled to acknowledge that as far back as the founder of the monarchy a single god was recognized as supreme. This he calls henotheism; then followed polytheism, which later, as he confesses, greatly degenerated. Tiele also is forced to grant that the notion of the unity of God is found on the very oldest monuments, that the fetichism and worship of natural objects was a vulgar corruption of a religion originally much purer, and that the religion in its earlier forms was far simpler than it afterward became. Wiedemann says that before Menes each nome had developed independently its own religion. Each had its nome god somewhat henotheistically conceived, as "Lord of the gods," "Creator of the world," "Dispenser of every good." He also accepts the growing complexity of the religion as the centuries passed. Von Strauss, from a careful examination of the texts, concludes that "there is no doubt that in Nu there has been preserved a reminiscence of that universal Heaven-god who once belonged to an individual humanity and that for the Egyptians there was a time when they had as yet this God alone." When we see the Egyptian religion and mythology developing themselves from

this time into ever-increasing complexity can there be any doubt in what direction it was moving before historic times? Was not that monotheistic strain purer and stronger then than it was when the torch of history first throws its light upon the scene?

We turn to the Vedic peoples. In a lecture on "The Vedic Religions and Primitive Revelations,"* the author of this article has shown the course taken by them. It corresponded precisely with what might be expected on our theory. The religions hitherto considered know nothing of an individual founder. This is significant. Does it not suggest that in spite of the growing corruption they yet maintained some connection with the original monotheism from which they had branched off, and that the natural course of development had not been disturbed by any great religious founder? It is otherwise with the Iranian brothers of the Vedic people. They tell of the great religious leader Zoroaster. Certainly he has the marks of an historic character and of great antiquity. It is not necessary to emphasize the lofty character of Zoroaster's deity, Ahura Mazda, the purest conception of God known to the ancient world outside of Hebraism. The purest form of it is found, moreover, in the most ancient Gathas, the oldest songs of this faith. It is generally conceded that these ancient Iranians and the Vedic people sprung from a common ancestry. Why did they separate and why did they not preserve the same religion? The oldest religions of other of these Aryan peoples, the Hellenes, the Italians, and even the Germans, are nearer to the Vedic than to that of the Iranians. The others might easily be simply continuations or natural modifications of the Vedic, but not so the Iranians. All the facts seem to lead to the conclusion that the worshipers of Ahura Mazda aroused by Zoroaster opposed the growing polytheism and under his leadership sought to renew or save the earlier monotheism originally common to all. We have thus seen that all these early historical religions point to an original

* *Studies in Comparative Theology*, lecture I.

consciousness in man of the unity of God, the same result as appeared from the psychological side of the investigation. Among the Chinese it was preserved in a form perhaps least removed from the original; the Iranians sought to win it back before its complete loss, and those peoples among whom it did degenerate into polytheism preserved it the better the nearer we mount to the primitive ages.

A study of the religion of savages themselves lends its corroboration. In the background of many if not of all of these there is a monotheistic conception, sometimes measurably clear and pure. Lubbock himself quotes Livingstone as saying, "The uncontaminated African believes that the Great Spirit lives above the stars." It is well known that the Eskimos, American Indians, Caribs, believed in a Supreme Spirit, the "Master of Life." Even Tylor says of the races of America, Africa, Polynesia, "High above the doctrine of souls, of divine manes, of local nature-spirits, of the great deities of class and elements, there are to be discerned in savage theology shadowings quaint or majestic of the conception of a Supreme Deity." Though it is directly in the teeth of his own theory, he yet admits that "the degeneration theory may claim such beliefs as mutilated and perverted remnants of higher religions, in some instances, no doubt with justice." Waitz, in summing up all that can be gathered of the religion of the negroes, says that from north to south of Africa they worship a supreme God in addition to their numberless fetiches. Andrew Lang in his *Making of Religion* gives powerful support to the contention of this paper. His chapter on High Gods of Low Races is especially suggestive.

Thus the facts of psychology, history, and Scripture seem to point to the same conclusion. The farther we go back into that primitive time the narrower becomes the circle of the peoples, until at last we reach the one undivided race who had the religion least removed from the pure intuitive faith of the as yet unfallen pair. That there was some such original unity of the race is taught by comparative philology,

and all the evidence of ethnology tends to the conclusion that mankind spread from some single center and presumably from a single pair. Even Haeckel, Peschel, and Caspari hold with Genesis to the monogenesis of the human race and go so far as to place their imaginary "Lemuria" just near one of the traditional sites of Eden. Drummond seems to assume as much when he says, "Progress can only start by one or two individuals shooting ahead of their species, or by their species being shut off from them;" and Romanes lays stress on the necessity of isolation. Then these isolated ones may well have been Adam and Eve. In face of all the facts, the old Scripture account is not only possible, but in the highest degree reasonable. It better accounts for all the phenomena than any of the hypotheses, and the farther theorists get away from it the more numerous the contradictions in which they are involved.

Geo. H. Trever

Art. X.—EMERSON AS A POET.

That Emerson was a true poet of remarkable power cannot be questioned. But whether we may venture to call him a great poet is doubtful. For greatness in this field is usually considered to require some qualities in which he did not excel. To make great poetry there must be something besides great thought. For poetry is, in all cases and at every point, the language of emotion; and emotion, naturally, by a sort of inward necessity, takes on metrical form. Hence the form in poetry acquires an importance not pertaining to it in any other kind of literature; and if the form be found essentially faulty it is a defect that no excellence in other directions can entirely make good. And this is the trouble with much of Emerson's poetry. He had no ear for music. He could not sing. James Russell Lowell remarks in one of his letters: "Emerson was absolutely insensitive to the harmony of verse. It was there he failed. He confessed to me once his inability to apprehend the value of accent in verse. He could not see the difference between a good verse and a bad one." Oliver Wendell Holmes also, noting the desperate work which Emerson sometimes makes with rhyme and rhythm, putting, for instance, "bear" to rhyme with "woodpecker," "feeble" with "people," and "date" with "Ararat," points out how simple a change would often greatly improve the flow of his lines. In "The Adirondacks," for example, there is this line, which is baldest prose, "At morn or noon the guide rows bareheaded," the flat statement of a most unpoetic fact. Not much emotion could be gotten out of it, or into it, anyway, but anybody with the smallest ear for rhythm would have improved the form by saying, "At morn or noon bareheaded rows the guide." Emerson's gross carelessness, then, as a versifier and rhymer, his frequent utter lack of smooth finish and polish, the irregular, unconventional style so often adopted, the crudity, sometimes bordering on juvenility, of many expressions, detracts greatly from his standing as a

poet. His verse so often jars on the sensitive ear, shows such decided lack of nice perception in the harmonies and discords of word arrangement, that the defect cannot be overlooked. But when we have given due weight to this side of the matter, when we have properly remembered his failings as an artist, we must also bear in mind, on the other hand, that, as Dr. William T. Harris says, "No other poet since Shakespeare has been endowed with so sustained and clear an insight into the transcendency of mind in the visible world. In the internal form of poetry he has no superior, though he is deficient in means of expression." If he seems to despise or ignore too frequently conformity to the ordinary laws of poetic construction, there is at least a compensation in the fact that we so often find in his verse an untamed freedom and freshness, as of the wild woods, that seems peculiarly in place, and rarely well fitted to the rugged character of his thought. He was so far removed from the jingle of popular poetry that he never can become a favorite with the general public; his audience will always be small, but it will certainly be of high quality, "fit though few." He was a seer. He saw beauty everywhere, and knew how to clothe the common aspects of life with the colors of his imagination. He had a depth of spiritual experience and a subtlety of spiritual insight very rare, if indeed it be not unique, among our American authors. E. P. Whipple affirms that "while, as a poet, he often takes strange liberties with the established laws of rhyme and rhythm, he still contrives to pour through his verse a flood and rush of inspiration not often perceptible in the axiomatic sentences of his most splendid prose. In his verse he gives free, joyous, exulting expression to all the audacities of his thinking and feeling." "Whoever would understand him," says Mr. George W. Cooke, "must know his poetry thoroughly, for there alone has he expressed the fullness of his thought, and the innermost of his mind and heart." "When he wished to speak with happy terseness," remarks Professor C. F. Richardson, "with unusual exaltation, with special depth of meaning, with the uttermost intensity of conviction,

he spoke in poetic form." He himself said to a friend that he could write in prose by spurring his faculties in action, but he could write in verse only in certain happy moments of inspiration, for which he had to wait. Doubtless his prose, being much more voluminous and more generally read, overshadows his verse, and in his character as a literary force, as essayist and lecturer, he is rated higher than as a poet. Nevertheless, it is the opinion of many of his most intelligent disciples that his verse will outlast his prose. His poems restate, more concisely and more beautifully, the message of his essays. It is certain that his poetry alone would give him a very high reputation were his prose blotted out. "At times," said Steadman, "I think him the first of our American poets. He had at times the finest touch of all. In certain respects he was our most typical poet." Lowell declares, respecting Emerson's verse, that "he has written some as exquisite as any in the language," and that "if he showed no sensuous passion in his verse, at least there is spiritual and intellectual passion enough and to spare, a paler flame but quite as intense in its way."

If he was not a great poet—and I suppose he must not be so called—he was at any rate a great man who wrote real poems. He was greater as a thinker than Longfellow, or Lowell, or Bryant, or Whittier, or Holmes. And once in a while he wrote lines as artistic as any of these, once in a while he reached heights not attained perhaps by any of these. "His poetry was his serenest heaven," it has been well said, "and his most convenient rubbish heap. The union of blind thought and crude art is a dreary thing, but it is a thing too often present in Emerson's verse." He was extremely unequal, and extremely original, copying from no one. He can be profitably compared, however, at some points with Wordsworth, and at some other points with Robert Browning; with Wordsworth more particularly as a student and interpreter of nature. He always saw deep relations between the physical universe and the soul of man. He greatly admired Wordsworth, quoting from him in a volume of favorite poems called

Parnassus, which he published in 1874, no less than forty-three times, more than from any other poet except Shakespeare. He was in some respects a follower of Wordsworth, regarding, with him, the outward world as symbolical of the inward; but, of course, differing so strongly with him as he did in his views of Christianity, having so much more of the mystical, transcendental, pantheistic spirit, there is a corresponding difference in the thoughts which nature suggested to him. "Emerson contemplates himself as belonging to nature," says Holmes, "while Wordsworth feels as if she belonged to him."

Emerson is like Browning in putting more stress on substance than on form. He does not reveal all his meaning at the first breath; he sets us to thinking, leaves much to be discovered by study, pays us the compliment of supposing that we have intellects and enjoy using them. He is rugged rather than beautiful. Also, like Browning, he is a most persistent optimist and idealist, full of courage, hope, and sunshine. Life with him is always well worth living. Progress is continuous and sure, and all things are steadily working out the great purposes of the Creator. He is introspective. He brings into his poems with rare skill some of the dark problems and riddles of being; he busies himself with the many moods and tempers and tendencies of mind. He is intellectual rather than sentimental. He has very little passion, as a rule; he is calm, earnest, reposeful. In the words of Professor C. E. Norton, "his poems are more fit to invigorate the moral sense than to delight the artistic. No poet is surer of immortality than he; but the greater part of his poetry will be read not so much for its artistic as for its moral worth." Yes, he is not only moral, but deeply religious in his peculiar way. God and the soul speak to him everywhere. It is very difficult, however, to place him theologically. He can hardly be called in any strict sense either theist or pantheist. There are times when he seems the one, and times when he seems the other. He was certainly not a Christian, nor was he in all respects a rejecter of Christianity. He said himself, "I cannot

feel interested in Christianity." He refused to be classified. He called no man master. O. W. Holmes says, "Plato comes nearest to being his idol, Shakespeare next." He was indeed as much as anything a Platonist. "Out of Plato come all things," he said. "Why should not young men be educated on this book? It would suffice for the teaching of the race." Yes, he was a Platonist, or perhaps it might still better be said a Neoplatonist, like one of the Alexandrian philosophers; a pagan, at any rate, that is, so far as it was possible for him to be thus with so many centuries of Christian ancestry behind him, for no less than eight generations of Christian ministers, in the old world and the new, immediately preceded him in the family line. A careful inspection of his poems reveals the fact that he mentions "the gods" 76 times, while he refers to God only 59 times. He has in all his poetical productions only 25 references to Holy Scripture, and those mostly of the very slightest sort. His quotations in his prose works tell a similar story. Dr. Holmes has counted 3,393 named references, chiefly to authors, and relating to 868 different individuals. Shakespeare is quoted 112 times, Plato 81, Plutarch 70, Goethe (also a pagan) 62, and St. Paul (a far greater man than any of these) 24. But Emerson, though he pays such scanty homage to the Christian Scriptures—no more than he is obliged to, and scarcely that—was immensely indebted to them, just the same. He carries in his poems the same pure moral tone and high religious purpose that we find there, and nowhere else so well as there. He lives in the presence of the Infinite, and stands in the front rank of those who deal with human duties. He sees chiefly the moral and spiritual relations of men to each other, to nature, and to God. He was, with heart and soul, enamored of moral perfection. His thought was ever occupied with the conduct of life, its right arrangement and highest development. The spirit of man in its relation to ideal beauty is his permanent theme. There is great elevation and inspiration in his sublimest utterances. And he puts some matters so compactly, has so great a gift for saying things, that the

number of quotable passages in his poems is very large considering the really small amount that he wrote in verse. The whole number of his poems is only 131, and the volume containing them is a small one.

He was a most austere economist in the use of words, though prodigal in respect to thought. His prose is considered condensed, but not in comparison with the poetry. That is far more marvelously crowded together. His wish to be terse often makes him obscure, and still oftener makes him seem obscure. He needs to be studied to be fully understood, and the more he is studied the more his utterances grow on one, the more completely their inner harmony appears. Many of his poems should be placed under the class of literature called "oracles," to which the Vedic and Orphic hymns belong. His voice, it has been said, "comes like a falling star from the skyey dome of pure abstractions." "Thoughts on the universe" might well describe his verse no less than his prose. He has no epic or dramatic elements about him. And he is remarkably barren, as a rule, in the matter of humor. The fable of the mountain and the squirrel seems to be his sole feeble attempt in this line. He is always a lyrist. And in his lyrics he makes no attempt to grapple with metrical difficulties, using, with scarce any exception, what has been termed the "normal respiratory measure," octosyllabic verse of the plainest sort, that appearing to be the easiest frame into which he can throw his thought, the one giving least hindrance to a free expression. His range of themes is not a very wide one. He attempts no extended flight of fancy, plans no great work of imagination. He is very defective, in his presentation of truth from the Christian standpoint, but his soul has sight of some of the eternal verities, he is always manly, robust, invigorating, wholesome; he speaks out for justice, freedom, friendship, and nobleness of heart; his ideas are high; his voice rings firm and strong in behalf of whatsoever things are honorable, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report in the upper regions.

We must not take much space to speak of special poems or give extended extracts. When Emerson was asked which of all his poems he valued most he answered "Days." It is very short and so may here be printed:

> Daughters of Time, the hypocritic Days,
> Muffled and dumb like barefoot dervishes,
> And marching single in an endless file,
> Bring diadems and fagots in their hands.
> To each they offer gifts after his will,
> Bread, kingdoms, stars, and sky that holds them all.
> I, in my pleached garden, watched the pomp,
> Forgot my morning wishes, hastily
> Took a few herbs and apples, and the Day
> Turned and departed silent. I, too late,
> Under her solemn fillet saw the scorn.

Better known is the "Concord Hymn," sung at the completion of the Battle Monument, April 19, 1836, beginning:

> By the rude bridge that arched the flood,
> Their flag to April's breeze unfurled,
> Here once the embattled farmers stood,
> And fired the shot heard round the world.

Holmes calls it the most nearly complete and faultless of all his poems, compact, expressive, serene, solemn, musical; in four brief verses it tells the story of the past, records the commemorative act of the passing day, and invokes the higher power that governs the future to protect the memorial stone sacred to freedom and her martyrs. "The Problem" ranks among the best-known and finest of his poems. Dr. Hedge calls it "wholly unique, and transcending all contemporary verse in grandeur of style." It is in this appears the familiar lines:

> The hand that rounded Peter's dome,
> And groined the aisles of Christian Rome,
> Wrought in a sad sincerity;
> Himself from God he could not free;
> He builded better than he knew;—
> The conscious stone to beauty grew.

The poems devoted to nature and its manifestations are perhaps the most popular of all he has written. "The Snow Storm," "The Rhodora," "The Humblebee" are good specimens. "May Day" is doubtless the best poem ever written

on spring. "Wood Notes" contains some of the poet's most rapturous, ecstatic strains. "Brahma" and "The Sphinx" represent his philosophical poems, not easy to understand, containing deep thought vaguely hinted at rather than explicitly revealed. They teach that the subtle, ever-present spirit is the absolute life in all things, is the all in all, subject and object, doer and thing done; that nothing can be destroyed, the soul being itself one with the Over-Soul, the Infinite.

"Voluntaries" has many thrilling passages. Among them stand out brightest, perhaps, these two:

So nigh is grandeur to our dust,
  So near is God to man,
When Duty whispers low, *Thou must*,
  The youth replies, *I can*.

Stainless soldier on the walls,
  Knowing this—and knows no more,—
Whoever fights, whoever falls,
  Justice conquers evermore,
  Justice after as before,—
And he who battles on her side,
  God, though he were ten times slain,
Crowns him victor glorified,
  Victor over death and pain.

"Freedom" is a noble poem; so is the "Concord Ode" and the "Boston Hymn," from all of which glorious stanzas might be selected. We refrain, however, and content ourselves with the following extracts from other pages, all well fitted for packing away in the memory as food for lasting inspiration:

Life is too short to waste
  In critic peep or cynic bark,
Quarrel or reprimand:
  'Twill soon be dark;
Up! mind thine own aim, and
  God speed the mark!

The hero is not fed on sweets,
Daily his own heart he eats;
Chambers of the great are jails,
And head winds right for royal sails.

Though love repine and reason chafe,
There came a voice without reply,—
'Tis man's perdition to be safe,
When for the truth he ought to die.

As the bird trims her to the gale,
I trim myself to the storm of time,
I man the rudder, reef the sail,
Obey the voice at eve obeyed at prime:
"Lowly faithful, banish fear,
Right onward drive unharmed,
The port, well worth the cruise, is near,
And every wave is charmed."

While thus to love he gave his days
In loyal worship, scorning praise,
How spread their lures for him in vain
Thieving Ambition and paltering Gain.
He thought it happier to be dead,
To die for Beauty than live for bread.

James Mudge

EDITORIAL DEPARTMENTS.

NOTES AND DISCUSSIONS.

No foreign mission field is to-day more intensely interesting than China; it is rendered more fascinating than ever by the thrilling and tragic events of the past two or three years. One of our anxious questions is, What of to-morrow in the mighty land so lately baptized with the blood of martyrs? We hope none of our readers will fail to read the article on "The Outlook in China," by Professor C. M. Lacey Sites of Shanghai, in the Arena of this number.

In a certain church is a sensible and refined woman, daughter of one physician and mother of another. A four years' pastorate closed and a new minister came who was simply bent on preaching the Gospel, and preached it freshly, fervently, illustratively, convincingly. At the close of the third Sunday after Conference this susceptible and appreciative woman thought within herself, "I've heard more Gospel in these six sermons than in all the past four years." She went out of church saying to her fellow-members, "Isn't the Gospel fascinating?" And a sense of spiritual exhilaration diffused itself through that congregation. The church heard a voice which said, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee!"

EXCESSES OF PSEUDO-CRITICISM.

Professor Adolf Jülicher of Marburg appears in the *Encyclopædia Biblica* as author of the articles on "Logos," "Mystery," "Parables," and "Paraclete." Those and his other writings show that he can no more be classed with conservatives than Pfleiderer of Berlin, or Hausrath of Heidelberg, or Holtzmann of Giessen, or Weizsäcker of Tübingen. Indeed, Jülicher is called, by so sane, fair, and exact an authority as Dr. George P. Fisher of Yale, "one of the more extreme of the recent German critics." Jülicher's criticisms of the wild excesses of biblical criticism have, therefore, the more weight. If those excesses seem insane and shocking to such a man, they must indeed

be flagrant. No one can possibly accuse him of narrowness, benightedness, or blind traditionalism. Yet he criticises the most advanced critics in language vigorous enough and indignant enough to satisfy the stoutest conservative. (It is also true that the conservative would apply similar language to some of Jülicher's own views.)

This Marburg Professor has no patience with the excesses of the pseudo-criticism which considers itself called upon simply to upset all previous views—a school whose precursor was Bruno Bauer of Berlin, who taught in 1840 that the two greatest figures of the New Testament, Jesus and Paul, should be considered literary fictions and Christianity regarded as the product of Roman popular philosophy. Similar theories have been put forth more recently by Steck of Berne and Völter of Amsterdam. These skeptics assert that the chief Pauline epistles cannot possibly come from the hand of the historical Paul, but belong to a later time immediately before Marcion. With these skeptics Jülicher refuses to make the least compromise, first, because, as he says, "Epistles like those to the Galatians and the Corinthians are simply beyond the forger's power precisely on account of the many 'illogical,' 'incongruous' things they contain which would be highly natural in the situations implied;" and, second, because "No room can be found in the second century for the supposed ingenious artist who immediately before the authority-loving Marcion proceeded, with a sovereign disdain for all accepted authorities, to create fictitious authorities to whom the next stage of development might refer."

Jülicher is severe in his condemnation of certain critics for their pretense of universal knowledge, their rejection of long-recorded history and substitution of extemporized history manufactured offhand in the busy mill of conjecture which is now working overtime, as also for their enormous traffic in hypotheses and their mania for piling up details in support of preconceived revolutionary theories. He mercilessly rebukes "the miserable ambition of glibly explaining away historical personages as the invention or product of their age—of calculating them out as if they were a mechanical combination of the factors which determined the intellectual life of their time and their surroundings." The school of criticism which is possessed by that "miserable ambition" he speaks of as "no more than a symptom

of disease, which, however, is the less to be feared because the tendency to find a solution for every difficulty that may confront exegete or critic by a light-hearted [he might have added, light-headed] rejection of venerable documents as spurious, and the kindred tendency to fill up the gaps in our knowledge with piquant conjectures and ingenious ideas—such tendencies," says Dr. Jülicher, "are becoming weaker and weaker throughout the whole field of historical research." And the Marburg critic adds the hope that the same may soon be said of the passion for robbing the great Pauline epistles of all value by asserting the existence of innumerable interpolations within them, and by busily heaping conjecture on conjecture. Declaring that the numerous schemes for the dismemberment of the New Testament have about reached the climax of absurdity, this extremely modern critic says: "The partition of the Epistles to the Corinthians by H. Hagge and H. Lisco is typical of such absurd methods. According to these gentlemen, the Almighty must have set from ninety to one hundred and twenty hands in motion during the first and second centuries to produce a mutilation, unparalleled elsewhere, of all the New Testament texts, with the sole object of creating a field for the brilliant display of the caprice of modern theologians, who will recognize no other task." It may be added here that such prominent scholars as B. Weiss, F. Godet, and T. Zahn hold that "the authenticity of all the New Testament books (except Hebrews, which, however, does not even profess to be by Paul) is raised above all question;" the negative critics who deny this being characterized by Weiss as "purblind," by Godet as "impious," and by Zahn as "stupid and malignant." Furthermore, Adolf Harnack says that soon "we shall no longer trouble ourselves much about the deciphering of problems of literary history in connection with primitive Christianity, because in general the essential trustworthiness of the traditional view will have attained universal recognition." Harnack holds that in the whole of the New Testament there is probably but a single document which can be called pseudonymous, namely, the Second Epistle of Peter. Dr. Jülicher thinks many of the mistakes of both the Lower and the Higher Criticism are due to faultiness of exegesis, which, he says, "is still very common in spite of the abundance of good commentaries."

Similar excesses to those which Jülicher deprecates in New Testament criticism are especially flagrant in the newest and most radical group of Old Testament critics, the historico-critical school represented and led by Gunkel of Berlin, who think that Wellhausen and his followers were too conservative in believing it possible to explain the history of Israel from within itself, while the Gunkel school regards that history as merely a coalescence of elements belonging to a general world-process, and holds Christianity to be a syncretism and not "a living organism carrying within itself the principle of life." This fairly illustrates the temper of the radical criticism of to-day.

Among the marked characteristics of the advanced critics is their mania for novelty and reckless innovation, their ambition to appear as pioneers of research and discovery, and the rapidity of their progressiveness. Some of them are "scorchers" whose speed calls for the interference of the bicycle police. Even those who exclaim in protest against the excesses of those most advanced, themselves proceed to forge ahead so that "where the vanguard camps to-day the rear will camp to-morrow." A considerable proportion of these critics hold no settled views, have no abiding convictions, but seek for notions as yet out of sight which will certainly be built out of mist and moonshine by the bolder innovators of to-morrow. The enterprising adventurers of to-day are not content to rest in the advanced positions taken by Baur or Zahn or Volkmar or Holtzmann; but follow after Van Manen of Holland in New Testament criticism as aforetime certain Old Testament critics followed the lead of the Dutch Kuenen. For them the old Tübingen, Göttingen, and Erlangen did not go far enough; they listen to Amsterdam and Leyden. In illustration of their progressiveness we need only cite the astounding liberties taken with the history and with the text in *Encyclopædia Biblica,* where ingenious and irreverent conjecture has extensively rewritten the Hebrew Scriptures and altered recorded history beyond recognition. Such critics are the anarchists of scholarship, hostile to all established things, and owning no law save their own intemperate impulse and wild fancy. Against such Dr. George P. Fisher protests in his preface to the new and largely rewritten edition of his *Grounds of Theistic and Christian Belief,* where he says that a sounder biblical criticism is called upon to impose a proper restraint upon the license taken

by the conjectural critics in their handling of the New Testament narratives, both as to the Introduction and in the special precinct of exegesis.

For this much-needed service of a sound and sane biblical scholarship against irreverent and destructive critics the Church is obviously dependent on its most highly accomplished, completely informed, thoroughly trained, and loyally evangelical biblicists for both the Old and New Testaments. And their efficiency and success in rendering this service against the foes of the Faith as obviously depends on their being allowed to use all the most approved implements of modern critical warfare, to select and occupy the most defensible positions, and to deploy and maneuver the resources of Christian apologetics in whatever way, according to their experienced and unhampered judgment, may be best adapted to fit the shape of the emergencies which the movement of the enemy may from time to time create. In the nature of the case the interference of the unskilled and the unequipped can only confuse and obstruct. This battlefield is no place for amateurs; they frequently get in the way, mistake friends for foes, shoot into the wrong column, prevent the unity which is necessary for victory, sometimes attempt to take command, and often start panics when there is need of presenting a brave, steady, solid, confident front under capable leaders against the common enemy. In the Pittsburg riots of 1877 the militia could not disperse the mob. The rioters boldly wrestled with the soldier boys for the possession of their muskets, and in some instances disarmed them and actually thrust the bayonets against the owners thereof. The riot was not put down until word went round, "The regulars are coming!" When the train bringing United States troops, seasoned soldiers, skilled marksmen, scientifically trained to the business, rolled into Pittsburg the mob reasoned that it was prudent to break up and go home. Even an ignorant mob knows the difference between the efficiency of the thoroughly trained regulars and the inefficiency of half-trained or wholly untrained amateurs. And the Church must look to its most practiced biblicists, the masters of their business, for effectual defense against the depredations of destructive critics. Exacting victory from these educated and capable leaders, it should leave them free to organize their forces for that victory, according to their own judgment.

THE CONVERSION OF THE WORLD.

THE duty of the Church to render the heavenly treasure of saving truth committed to her accessible to all men is axiomatic and undebatable in Christian circles; for whoso denies that responsibility thereby abdicates the character of Christian.

Christianity is ordered to the conquest of the world, and with that command is given the assurance of ultimate victory; so that neither reverses and failures of the past nor difficulties of the present need dishearten us. In the Franco-Prussian War of 1870, when Marshal McMahon was compelled, contrary to his own judgment and wish, to give up his line of retreat on Paris, leave the heart of France uncovered to the Crown Prince, and set out to feel his way eastward, seeking at some unknown point a union with Bazaine, whose position and plans he did not know, he turned sadly to his staff as the order to march was given, and said grimly, "Gentlemen, we have nothing to do now but to go and get our brains knocked out." Thank Heaven, no such desperate utterance falls from the lips of our Great Captain. He sends no gloomy words of dismay, no prophecy of disaster and annihilation, along our advancing lines; but cheers us with the guarantee that we march toward the world-wide victory of the day when He shall take the uttermost parts of the earth for His possession.

Christianity proposes the conquest of the world; that is the sublime purpose it avows. But even inside the Church there are a few timid doubters, while outside are a multitude of skeptical deniers and not a few derisive scoffers. The doubters ask falteringly, "How is it possible for the world ever to be converted to Christ?" while the disbelievers scout the possibility and flout the Scriptures which give us warrant for our faith. But the declarations of the one inspired and authoritative Book are distinct and decisive of the fact, and if we had nothing but those predictive declarations it were disloyalty for us to doubt. Side by side with the positive divine predictions are divine commands which bid us for our part busy ourselves in bringing it about, and if we had only those imperative commands, with no light upon the path we are ordered to take, it were sin for us to falter. When the young man asked the Duke of Wellington whether he thought there was any sense in sending out missionaries to India with the expectation that they would make any progress among the vast

millions in spreading the Gospel over that miserably dejected and tormented country, the Iron Duke gave a soldier's reply, and said, "Young man, look to your marching orders." The command of our Captain of Salvation is "Go!" It is ours to march, and not to make reply or question why. Christianity is militant. The use and sense of the stupendous campaign are the Captain's business rather than our concern.

Why should any among us cavil or question? The final triumph of Christianity in no way transcends ordinary Christian faith. On the contrary, it is easy to believe, for it is as much a part of our faith as any doctrine taught in God's word, and it is implied in and inseparably connected with the central facts of Christianity. If we accept the incarnation, crucifixion, and resurrection of God's Christ and the world's Redeemer, that birth and death and triumph over the grave render credible all we are asked to believe concerning things that went before in the way of preparation and things that come after in the way of development, fulfillment, and completion. Beside that supreme miracle, divinity embodied in humanity, all lesser marvels scarce seem strange; all previous wonders of supernatural power or knowledge in miracles, prophecies, inspirations, revelations, and all subsequent miracles, pentecosts, conversions, transformations, and Christian triumphs fail to astonish us. We are not amazed at a mere prophet when we have seen the Messiah, nor dazzled by the radiant face of Moses when we have looked upon the glistering garments of the Lord, our Saviour. Beholding "the fullness of the Godhead" dwelling in the Man Christ Jesus, we are not surprised at any partial impartations of divine wisdom and power to chosen men. So, if we believe that nineteen centuries ago a cross was raised one Friday on a hill in Judea, and on it a man was hung and on it died, and that his crucifixion was the pivotal event of the world's history, being nothing less than the death of the incarnate Son of God for human redemption, then we have no difficulty in believing that the Religion of the Cross is to possess the whole earth; for that is a mere corollary to be accepted with an "of course" faith, the less being included in the greater: to believe the one is *a fortiori* to accept the other. If the Heavenly King has verily come to earth, He is here to take the kingdom and is able. Our confidence in the world's conversion is cradled where the Virgin's Babe was, in the Beth-

lehem manger; our trust leans where Mary leaned her head, against the Cross. The Incarnation explains all the history Christ's disciples assert, and guarantees all the future they claim. In that event God set Himself to Satan, and we must not spend a moment's mistrust on the end. The whole program of the Gospel, through every part to the final doxology, is absolutely without fail; it can only be hindered and postponed by our guilty, disgraceful, and punishable apathy and faithlessness. If the tremendous story of the coming and suffering of the God-man is true, then the ultimate conquest of the world for Christ follows. If the Christian Gospel is not true, then there is no Gospel, the best and wisest men of nineteen centuries are fools, the Bible is a pack of old wives' fables, and it is doubtful if there be any God who can interest us or is interested in us; for between Christianity, at the top of the incline of religious belief along which men ascend or descend, and atheism at the bottom there is no logical stopping place—he who lets go of the one above ought to fall to the other below.

But some there be who say: "If it is in some miraculous way possible it is not within our power to bring it to pass. It will require some special divine interference and manifestation beyond what has yet been seen, some sensible repetition of the miracles of Pentecost with mighty rushing wind, flaming foreheads, and supernatural gift of tongues, or else the visible second coming of Christ to earth to set up a visible kingdom here. It is impossible of accomplishment by present methods and the forces now in action; these are too feeble, too slow, too imperfect to effect such a sweeping and overwhelming result as the subduing of the world to Christ. So we must wait for God, and not expect great victory until in His own chosen time He shall see fit, if He so wills, to bring back the days of miracles and visibly make bare His arm in the sight of all nations to convince them of His glory and His power." To these we answer that without any repetition of the Pentecostal miracle, without a visible return of Christ in the flesh to set up a visible kingdom, without extraordinary and startling displays of the manifestly supernatural, the mighty and glorious result may be achieved by a proper increase of the simple God-ordained means and agencies which are being used to-day, if fully supported by the earnest prayers, the valiant faith, the devout consecration, the large

liberality, and the obedient activity of a Church which hearing its Captain's command responds, "Be swift, my soul, to answer Him; be jubilant, my feet." The greatest difficulty is not with the instrumentalities and methods, but from inadequate support due to niggard selfishness and languid interest.

But some man will say, "If the conversion of the world to Christ be possible by use of such means as are now employed, it will nevertheless require a long time, so long as to appall imagination and discourage hope." No, not necessarily. The Christianizing of the world is an enterprise capable of advancing more rapidly than most men think. The Gospel may spread by geometric progression, accelerating swiftly into prodigious motion. Its missionary spirit ought to make every convert a propagator of salvation to many others. To show what is conceivably possible, take a little problem in simple mathematics. Suppose there are six hundred millions of heathen, that one thousand missionaries are sent to evangelize them, that each missionary makes one convert in a year, that each of these one thousand converts obtains another convert from heathenism every year, and that this process goes on indefinitely without ceasing—how long will it take to convert the six hundred millions? Not more than twenty-five years! We do not assert that the work is likely to go on so fast as that, but we are warranted in saying that, if the whole Christian Church should be faithful to the cause of missions, some kind of miracle would be required to prevent the conversion of the world to Christ within one hundred years. The Student Volunteer Movement for Foreign Missions is not insane in taking for its motto and war cry, "The evangelization of the world in this generation." Even Mr. James Bryce, looking soberly at world-movements outside of Mohammedanism and at tendencies within it, thinks it possible that in a comparatively short time, as world-historians reckon, the religion of Islam may disappear from the earth.

The Christian Church soberly believes and unitedly affirms the ultimate conquest of the world for Christ. All nations are to be converted to Christianity. Though other religions cover most of the world-map to-day, the evangelization of the world is not an iridescent dream, but a practicable enterprise. More than this, it is certified to us who trust God's word, on the pages of which is written ineffaceably as with pen of iron and point of

diamond the eternal decree. That the Gospel will victoriously occupy the whole earth is credible because of the forces, visible and invisible, earthly and heavenly, enlisted or available in its behalf. All the material forces of the universe are controllable by Him who is conducting this campaign, and more swiftly than we can imagine He may maneuver these forces, unify dissevered wings, call up the reserves, and bring it to pass that the strongest battalions of all sorts of material resources shall be upon the side of Providence. The will of God rules in the physical universe and its forces obey His behest and serve His purpose. The stars in their courses fought against Sisera. The sun in heaven helped Joshua chase the five kings from Gibeon down the valley of Ajalon. For the destruction of the Spanish Armada the winds and waves had commission from God to fight under British banners. At Marathon, it was not until the setting sun of the day's fight streamed straight into the eyes of the Persians and dazzled them blind, so that they could not see to fight, that Miltiades saw his much-outnumbered Greeks drive back the tiaraed hosts of Darius, giving final and fatal check on that Marathonian plain to the religion of Zoroaster which threatened to overrun Europe.

Spiritual forces, too, of a kind and magnitude only dimly conceivable and utterly incalculable by us, are mustered in the support and service of God's world-saving purpose. We know not how, on earth and in heaven, in measureless circles and with resistless power, these invisible forces are wheeling and massing and rolling together for victory, but we know what they fight for. In the Uffizi Gallery at Florence a visitor was perplexed a moment over Rubens's painting of Henry IV at the Battle of Ivry. He tried to make out which was the figure of Henry in the rush and confusion of the fight. It was difficult to say which side was being driven. But in his moment of perplexity he glanced up at the upper right-hand corner of the picture and saw in the air, above the fighters on that side, angels with shields and spears and swords; and then he knew which way the battle was going and which of the hard-fighting figures would win the battle. They win who have the heavenly hosts with them, and who fight with spirit forces on their side.

The world-wide triumph of the Gospel is not made less credible by partial failures or temporary defeats. So long as the total

result is gain, not loss, local failures are but incidental and prove nothing against final success. Our war for the Union had its Yorktown, Great Bethel, Fredericksburg, and many other reverses; but it came, after all, to Gettysburg and Appomattox. The fall of leaders and the shattering of the lines here and there are not fatal, if only the ranks are at once closed up and the leaders fall by the hand of God, not deserting their posts nor being recalled by a recreant Church. Some verses entitled "Relieving Guard" come to memory here:

> Comes the Relief. "What, Sentry, ho!
> How passed the night through thy long waking?"
> "Cold, cheerless, dark,—as may befit
> The hour before the dawn is breaking."
>
> "No sight? No sound?" "No, nothing save
> The plover from the marshes calling,
> And in yon western sky about
> An hour ago, a star was falling."
>
> "A star? There's nothing strange in that."
> "No, nothing; but above the thicket,
> Somehow it seemed to me that God
> Somewhere had just relieved a picket."

Let God do all the relieving. No desertions, no recreancy, no retreating. If we rest the responsibility with Him, He will not recall one sentinel till orders from headquarters have been sent to another to take the vacated place. And we verily believe that if, in any such case, God could find no man who was willing, we should see an angel descending from heaven, with light like a falling star, in haste to fill the vacant post.

The conversion of the world to Christ is assured and credible notwithstanding the fears of the faint-hearted and the jeers of mocking skeptics. After all attacks, subtle or furious, brainy or brutal, upon Christianity—though materialistic scientists and philosophers abolish its God; though the attempt is made to banish its religion to the realm of the emotions, ruling its evidences out of the court of Reason; though neo-pagan culture pronounces it a vulgar failure, and one voice calls it a partially civilized barbarism—we need not be frightened or perturbed. The wrath of enemies is sure to praise our God; they will be put to confusion and shame and made to serve unwittingly the cause they hate. In Schiller's drama of "The Robbers" one of the

characters asks in the midst of a battle whether there is any powder left, and is answered, "Yes, powder enough to blow the earth to the moon." So in the battle always raging between light and darkness, Christ and Belial, some timid friend or deriding foe asks if there is anything left of Christianity; and the answer for to-day and all days is, "Yes, enough left to lift the whole earth to heaven to be bound by gold chains about the feet of God." The prospectus of the Gospel is trustworthy. In espousing it we wed no Lost Cause. One day the cry will run through heathendom, "The gods are dead, and only God and His Christ remain." The false gods from their idolatrous seats shall see their forces routed and destroyed, as Xerxes sat on his silver throne, two thousand years ago, on the gray rocky heights of the Aegalian hills above the straits of Salamis, and saw his fleet shattered and sunk before the valor of Themistocles and the Grecian triremes. That shall happen in the whole earth which happened in Florence, when Savonarola turned to the assembled multitude and, holding up before them an image of Christ, cried, "Florence, this is the King of the universe; He wishes to be thy King: wilt thou have Him?" And they all with a great shout answered "Yes!"

Nothing is plainer than that in all the pagan world the religion of Christ steadily gains upon the false religions. All around the edges of its contact with Christian civilization heathenism melts away, and even its very heart is dissolving by the potent catalytic action of influences which penetrate its huge bulk through and through. Every decade a milder and sunnier moral climate envelops the earth. If we visit Switzerland we find still to-day great glaciers and vast fields of eternal snow; but we find them limited now to the high Alps and the central ranges, while evidences are abundant that that country was once wholly covered with ice and snow. The Gorner glacier once came to the Rhone. The Rhone glacier extended a hundred miles farther and filled Lake Leman and all its basin, for we find great granite bowlders belonging to the central Alps strewing the Saléve, at Geneva, and even the far-off limestone slopes of the Jura range. Walking down the valley of the Aar, from the Grimsel hospice to the terminal moraine at Meiringen, we see indubitable proof, in the scarred and grooved mountains and bitten rocks, that the Aar glacier, on which Agassiz made his observations sixty years ago,

once reached far beyond where it now terminates. There must have been a cold epoch, when over all that region of earth reigned ice and unbroken winter. Valleys were plowed and mountains ground by fierce and mighty glaciers, which, for wild terror and titanic power, had never any brother but the earthquake. But somehow, sometime, long ago, the climate warmed, and the sun, grown more powerful or having a fairer chance to shine, melted the glaciers back up the valleys; wholly destroyed some and diminished all. And then grass sprang up, flowers bloomed, trees grew, harvests ripened, herds grazed, and men built their homes in the redeemed and softened places; and to-day those fair Swiss valleys are a paradise for bees that love honeyed sweets, birds that love mosses, shady woods, and crystal streams, herds that love tender, juicy grass, and men who love all natural beauties blended in one land.

So continents have been covered with the ice and snow of spiritual winter. Great rivers and seas of icy ignorance and error and evil have filled the vales and overswept the mountains of the earth. Lands have been crushed and frozen as by a dark and bitter glacial epoch. But the climate grows rapidly warmer. Much of the earth already feels the reign of spiritual summer, and though some glaciers remain they are melting back. India, China, Africa, and the rest have thrust out their paganism on the map of Christian civilization like so many glaciers, reaching out their cold furred tongues to lick up the world's green life, but the Sun of Righteousness is telling on them. Valley after valley is redeemed, and as the ice recedes brave men and women are sowing the precious seed of eternal harvests in its track, and flowers of spiritual beauty spring amid the very drippings of the retiring frost.

If the Church is faithful God may reward our fidelity in the not distant future by causing the great work of world-redemption to go forward by leaps and bounds. New epiphanies, mighty pentecosts, wondrous apocalypses, may descend and unfold in many lands. Such sudden revelations and outbursts would be in harmony with the divine method in the universe. What we see of God's working in other things makes it entirely conceivable that, in this case as in others, a long and slow seeming process of preparation, giving little indication of itself, may unfold into completion with sudden and startling rapidity. We get hints

from many directions. The chestnuts hang on the chestnut boughs, and grow through many months, but one sharp night of frost bursts open the burs, and one morning of wind shakes the ripe chestnuts to the ground. The aloe grows for fifty years, without blooming or showing any sign of it, then suddenly shoots up one lofty stem, and bursts at its crest into a perfect splendor of flowers. Have you seen a frozen river break up at the close of winter? The ice looks solid and firm as ever on the surface, long after the snow has melted on the hills and the springtide begins to swell; but the turbid water, full of grit and soil, flowing beneath, is wearing and eating and rotting away the under side of the ice, and some day suddenly the ice splits, gives way, breaks in pieces, and goes rushing and tumbling to the sea, and the river is open all at once. The great currents of human thought and life, where they have been frozen over by paganism and idolatry, may feel as sudden a springtide burst their fetters and flow free. In all human effort a struggle which has trembled and wavered long sometimes terminates abruptly. The victory long poised descends all upon one side, swift as an avalanche. The great battle of Leipsic, when the allied Russians, Austrians, and Prussians fought Napoleon, in 1813, which the Germans call the "Battle of the Nations," was painfully slow, severe, and dubious in its progress, but finished swiftly. It was waged uncertainly for three days, but was concluded at noon on the fourth day, when a single battalion of Prussian Landwehr stormed the Grimma gate and forced an entrance; in one hour Napoleon was in full retreat, in another hour the allies occupied the town, complete victors. Is nothing like this possible in the great siege of man's soul?

All considerations forbid us to despair or doubt. The poor in faith and courage, like the poor in pence, are always with us; but no aggressive enterprise goes forward by listening to croakers and discouragers. Prophets of evil never braced anybody's armor for battle. Let us listen to Caleb and Joshua, and go up to possess the land. Felix Adler, from his ethical culture platform, holding one service on a Sunday in New York, while Christian Churches hold a thousand services, thinks the Churches are dissolving and the salvation of society depends on the ethical culturists. Father Pardow, a Jesuit priest, tells his New York congregation that Protestantism is now dead and absolute un-

belief is all that remains for Rome to fight against. President Harper, of Chicago, is reported as saying that the Church has alienated the laboring class and the wealthy class and is now alienating the intellectual class. But the reverse of these statements is true, for never were the Churches so firmly established and thoroughly organized for action, Protestantism never was so alive and powerful, and never was so much of brawn and brain and money pledged to the service of the Church. There is not anywhere a single excuse for retreating or faltering. When General Buford was dying, in his delirium he imagined he saw his troops giving way and fleeing before the enemy, and raising himself on his elbow he said, "Send for the brigade commanders, and put guards on all the roads to prevent anybody from going to the rear." Our bishops, secretaries, general committees, and presiding elders are our brigadiers, and every pastor is a guard on some road to see to it that nobody goes to the rear in the great campaign for the conversion of the world.

If our Christianity retreats, falters, or fears it is unworthy of the age we live in. Shall Christianity be the one dead thing in a living time? Shall it be the one torpid, bedridden thing, unable to go abroad and travel, in this day of electric stir and mighty motion? Shall science occupy the whole earth with its stations, and not the Gospel? Shall commerce conquer all lands and seas, and not the Gospel? Shall the telegraph go everywhere, till the globe is thrilling round and round with millions of electric nerves, and not the Gospel? Shall explorers search the heart of Africa, and not the Gospel? Shall Arctic expeditions make the acquaintance of the farthest Eskimo, and not the Gospel? Our Captain of salvation orders an advance of the whole line, and unless we go forward with intrepid faith in the destiny of our religion we are unworthy the name of American Christians, in this land, which is leading the nations, and, by the free confessions of men beyond the sea, is rapidly laying its hands on the supreme power of the world; and unworthy, above all, of the Master whose glorious name we bear. The visitor to Athens has few more thrilling moments than when he stands upon the bema of the Pynx, overlooking the Athenian plain and city, with the Areopagus and the Acropolis towering on his right, and says to himself: Here stood Demosthenes when he melted the heart of Athens. On this spot it was that the mighty Stammerer

took the ocean pebbles from his cheeks, and, swelling in the springtide of his power, broke like the heavy rolling surf of the sea, with the passion of a storm and the noise of winds and waves, against the headlands and into the gulfs along the shore of Athenian thought and feeling. Here the great orator thundered and hissed till Athens boiled, and answered, "Lead us against Philip!" O for a Christian Demosthenes in every pulpit and on every platform to fire the hearts of the people with holy militant enthusiasm until the cry shall burst from all our assemblies, "Lead us against the idols and the false gods!"

Every Christian is called to render missionary service in person or by proxy. Rapidly increasing numbers respond to this call, "I will go. Be swift, my soul, to answer Him; be jubilant, my feet!" So that every year thousands of missionaries "at His bidding speed and post o'er land and ocean without rest." Those who do not go are bound to send and support those who are willing and waiting to go. A multitude of young people in schools and colleges and churches, the finest flower of Christian culture, are offering themselves for the mission field. How can the Church dare to refuse to send them? In 1902 the Methodist Episcopal Church added fifty-seven thousand scholars to its Sunday school enrollment, and increased its communicants by fifty thousand, swelling our actual Church membership to a round three millions. "One dollar a year per member for missions" is but a small cry to raise, and it will put three millions a year in the treasury. Then the Methodist Episcopal Church will begin to do its duty. Enlarging contributions to the regular collections, the securing of the Twentieth Century Thank Offering of twenty million dollars, such wonderful gatherings as the unparalleled Missionary Convention at Cleveland last October and the enthusiastic General Committee meeting at Albany in November, and the spiritual stir and expectancy which every watchful and sensitive soul must perceive in our Church, all indicate that God is with us. The pulse of Methodism beats strong with energy and purpose, and they who have been talking of its decadence and trying to explain the cause thereof need to divert their energies from groaning and grave-digging to the commanded business of "pushing things," if they desire to keep up with the procession which is swinging forward at a quickening pace, marching to the conversion of the world for Christ.

THE ARENA.

THE OUTLOOK IN CHINA.

RETURNING to Shanghai in September, after a flying trip to America, I began work at once with my Chinese "teacher," endeavoring to get in touch with the current of events from the Chinese point of view. For this purpose I make use especially of a Review which is published about every ten days, giving a summary of important events, with public documents frequently in full, and of one or two leading native dailies. What struck me at once were the more independent tone of official communications addressed to foreign representatives and the very uncompromising temper shown in the maintenance of Confucianism as against freedom of religious observance in the new colleges. One example of the first is the letter of the Shanghai taotai to the Belgian consul-general on the question as to whether the protocol of 1901 made gold or silver the standard for calculating the successive installments of the indemnity. Another example of bold tone in argument is the flat-footed repudiation, by the Chinese treaty-revision commissioners, of the interpolated clause in the French treaty of 1860 relative to missionary residence in the interior.

The Chinese nation, particularly the official class, smarts under the humiliation of foreign invasion, occupation, and imposition of an indemnity which bears heavily on the disordered finances of the country and runs on through tedious decades. With the wonderful adaptability of the race, they have accepted the situation, officially, with perfect grace. It was a case of *mu yu fah tze*—"*can't be helped*"—and in such a case a Chinese never frets. But there are no people on the globe who, in their social forms, attach more significance to the hurt that honor feels; and it would not be surprising that officials should seek, in every safe way, to retrieve their country's dignity. It is, in fact, precisely the course which was pursued by the chief ministers of the empire after their unwilling acquiescence in foreign demands in 1842 and 1860. The matter of prime importance for Western powers to remember is that after every painful lesson which they teach the old empire by force of arms they find their pupil wiser and less docile. When China and Europe met some forty years ago it was a nineteenth century Europe and a seventeenth century China; when they meet again—perhaps before the forty-year term of the indemnity is filled out—China will be found progressingly better prepared to deal on equal terms.

The recent evidences of renewed zeal for Confucianism may be due to the same strenuous effort to regain and hold lost ground. I think, however, that it has a deeper meaning. I believe China is in the throes of a veritable renaissance. Here, as in the period of

the renaissance in Europe, the ancient classics are being turned up for their practical teachings, and instead of scholastic disputations and disquisitions we find newspapers and pamphlets filled with pleas for improved policies and methods, with citations of historic examples from Western civilization, but always introducing, as the base of the argument and as the point of the appeal, quotations from the rich store of classic thought. Confucius is, for China, the preeminent master of a dominant cult—the lord of scholars. The respect paid to him is not a religion, and the obeisance made before his tablet is not worship. Yet it is the only cult for which the people have any respect, the Buddhist and Taoist priests being tolerated only for the performance of customary rites at feast times, funerals, and the like. The Chinese, as a people, have no religious system which in any degree affects the conduct of the common day. If they are to have any religion at all, in the proper sense and as a dominant belief, it will, in my opinion, be the religion of Christ. Even now, under the surface, its influence is permeating the empire. It is not yet time for a Constantine to arise to make Christianity the religion of the state; such a policy at this time would be even worse for China than it was for Rome. But when the progressive enlightenment of the people shall have straightened out the present tangle as to "toleration," it will be found that the scholars of the country—and this means its rulers—can harmonize reverence for Confucius with faith in Christ.

It cannot now be doubted that the progressive movement is a fact. This is true especially in the matter of education. Last winter I had occasion to make a cursory study of the imperial edicts bearing upon the educational system, which had been put forth during the period of reconstruction after the flight of the court from Peking. Upon the face of them these edicts showed such a progressive temper, coming as they did from the same court that had crushed the reform movement of 1898, as to constrain some discounting of their sincerity. Quite likely one of the considerations which prompted their promulgation by the empress dowager and her conservative counselors was the wish to hasten the exit of the insistent foreigners from the imperial city by making a show of reform. But, as has happened before in the world's history, a strong personality has changed the wordy project of the legislative trimmer into a reality. Yuan Shi-kai, then governor of Shantung, now viceroy of Chih-li, recognized the emergency and, having the opportunity, used it for his country's good. He took the edicts at their face value, and not only drew up plans of educational organization for his province, as all his colleagues were doing, but proceeded to organize—not only called a capable foreigner to plan a system of elementary schools, besides the provincial college, but provided the teachers and put them to work. When, under the viceroy's instructions, President Tenney, of the Tientsin University, who is also inspector of schools for the province, sent out his first batch of teachers to take charge

of the middle schools in the prefectural cities, the other day, China took a step forward which she can never retrace. With the metropolitan province thus taking the lead in carrying out literally the imperial commands, it is a moral certainty—which means, in China, a necessary propriety—that the other provinces, lag as they may, must join in the procession.

The movement, in truth, is general. Two men, in particular, who were famous as statesmen when Yuan Shi-kai was only a soldier, are entitled to more credit, perhaps, than any others for the present progressive attitude of the imperial court; I mean Viceroy Liu, of Nanking, whose recent death has called forth a universal expression of regret, and Viceroy Chang, of Hankow (Wuchang). Back of the officials are the scholars and the gentry. From their ranks the officials are chosen. The great provincial examinations for the degrees which are the passport to office have just been concluded—the first held since the reform of the examination system. Here again those who prophesied that the reform was all a pretense are confuted. With remarkable alacrity the examiners have dropped the ancient formularies and propounded themes from history, political science, and the application of classic doctrines to China's present and most pressing problems. For months the candidates have been reading everything in reach on these subjects. The results of the examinations—which have not yet generally been announced—will almost certainly cause much dissatisfaction; for the examiners themselves have, in many cases, but a scant equipment for their new duties. But the reform will go on; for every scholar knows, as the government has declared, that the only hope for coping with the might of Western nations is by getting their knowledge. Back from the gates of examination courts sweeps a wave of eager, aspiring intellectual life to the doors of our colleges, only to return with gathered force for the next trial. Everywhere private schools are springing up for the teaching—often by ill-prepared teachers—of English and of "Western" sciences. The printing houses cannot meet the demand for translations of histories, geographies, and scientific works. The demand is indicated in one undesirable but unmistakable way—the prevalence of "pirating." Standard books of mathematics, etc., prepared, in many cases, by missionaries, for their schools, have been photolithographed and republished in vast quantities.

The controlling sentiment in China to-day may be summed up, so far as regards the foreigner, in the desire to use him where he is indispensable and a determination to put an end to his domineering. It has taken forty years' schooling to develop this desire, and it may take forty years of waiting to accomplish this determination. Inertia has been China's strongest resource in every contest with the West. It may still suffice to preserve her formal integrity during this critical transition period, when, by making use of extraneous agents, in perhaps dangerously large numbers, she is seeking to

recuperate her own vital forces. Her restiveness with the system of extraterritorial jurisdiction has been displayed in the current treaty negotiations. When she does come into full possession and enjoyment of her native resources there will be the making of more history, both domestic and international, than the wisest of political prophets can forecast. For the present she is engaged, almost strenuously, in doing what her wise old viceroy, in his book, *China's Only Hope*, told her she must do: Learn! With the zealous endeavor to help her attain the best and highest learning may also be bound up much of the hope of the world.

Shanghai, China. C. M. Lacey Sites.

THE TEMPTATION OF CHRIST.

First of all, Jesus was a perfect and complete man. He was not only divine but human, and was tempted in his humanity as we are. Satan not only appealed to his bodily hunger to tempt him, but he appealed also to his human intellect and spirit. We are encouraged because Jesus resisted evil humanly, in our nature as we do. He somehow unthroned and uncrowned himself, emptied himself, as Paul says, that, facing temptation in his natural humanity, he might feel its awful power, and, conquering it, show us how to conquer. Himself man, tempted in all points like as we are, yet without sin, yes, conqueror of sin, he is able to help the tempted.

The natural desire which is used in temptation to overthrow us is sinless. I cannot help being hungry if I have gone without food; but if I secure food at any price, if I sell out to the devil to satisfy my natural appetite, that is sin. Sin begins when the will consents to temptation. The first Adam not only desired the fruit forbidden, but he subordinated the higher law of obedience to the will of God to the lower desire of self-gratification, and sinned. The second Adam desired bread, needed bread, he was hungry, pale, emaciated, fainting with long fasting; but he would rather die amid the friendless stones of the Jordan desert than to be untrue to his Father's will. "Not as I will, but as thou wilt," was his word in the desert, in the garden, on the cross. The core of sin is self-will. The vowel in sin is "I." As Baron Bunsen said, "There is no sin but selfishness, and all selfishness is sin." The will is not all of the man, but it is the citadel of the soul. If that citadel remain true all will come true; if that citadel is false all will be lost.

Whether in the Gospel records of the temptation we have literal history of outward visible events or a pictorial presentation of inward spiritual conflict, we have a powerful realistic picture of actual and fearful strife between the supremely loyal Son of God and the supreme traitor of the universe. Whether Jesus was capable of sinning and falling or not, we are sure that it was no mock battle, sure that from that awful strife he came forth a sinless conqueror. One is not ready to be exalted to high service until one has first been

tested and proven. Goodness that is mere sinlessness does not mean character and great moral power. Goodness must become positive before it is crystallized into holiness. It is resistance to evil, conquest of temptation, that equips us with moral power and positive holiness. So Jesus must be tempted in all points if he would be the perfect man and the perfect Saviour of men who are tempted.

Tintoretto in art and Elizabeth Stuart Phelps in literature have vividly portrayed the terrific temptation of Jesus. The desert is a dreary and appalling desolation. There is Jesus at the foot of the bare chalk hills. There is no sign of life except birds and beasts and hissing, wriggling serpents. Perhaps a robber steps forth to gaze gloomily, then dodge back from view, like a bat or owl of the night. The baptism at the Jordan is fresh in his immediate memory. The white dove still floats before his vision. His ears reecho the Father's attestation, "Thou art my beloved Son." It was the crisis of the life of Jesus, the end of his private citizenship, the beginning of his public ministry. Peril and opportunity met. If Jesus is loyal in will and affection and judgment, loyal in his whole being to God, the supreme will, the supreme wisdom, the uttermost love—then is he God's Son indeed. But can the tempter entice and allure and lie him into a disloyal will, a false affection, or into some dare-devil act of ruinous folly, some scatter-brain enthusiasm reckless of all consequences? Satan will make his utmost endeavor.

To the lonely and hungry man half frenzied with forty days of famine the stones of the desert seem like loaves warm from his mother's oven. He touches them: they are stones, cold, sharp, exasperating. But the voice is in his ears, "Thou art my Son." Cannot the Son of God, the firstborn of the Creator, turn stones to bread? The very Godhead pulses in his almost desperate brain and will. A word and the stones are bread! But what is the Father's will? For Jesus this is ever the supreme question. For answer he remembers the word of Moses, who like him had fasted forty days in the mountain: "Man shall not live by bread alone, but by every word of God." God, God, God is man's life. It is easier for the starving body to be nourished by the mind and heart of God than for the starving soul to live on bread alone. The temptation is cut in pieces by the sword-thrust of the word of God. Satan, the very embodiment of what Dr. Gunsaulus calls "a delicious gospel," says, "Enjoy life, avoid suffering, have a good time, do no wrong to yourself." Jesus answers from the inspired word that man is more than earthly and needs more than bread. Strenuous moral effort to meet the will of God shatters the temptation to yield to the sleek enticements of the self-indulgent world. Satan takes the sword by which Christ conquers him in the first temptation to tempt him in the second. He will quote Scripture himself. He will tempt a religious man with a religious temptation. Yet while there are three temptations it is really one great threefold temptation, namely this, to forget the Father's will. Does Jesus trust God for bread? Very well, Satan

will turn his very faith into presumption, and make his strength his ruin. What multitudes of mighty men has he overthrown this way! If an appeal to appetite will not prevail he will appeal to spirituality. "God is your Father. Angels attend you, float from the tempter; the people will adore you, and you will be acknowledged Messiah and King of the Jews."

One fairly trembles at the possibility of a surrender to Satan. We may tremble for ourselves and for our children, for the tempter still lives and has lost none of his cunning. He stands ready to throw dust in the eyes of the very elect, leading them into maddening superstition to follow the pretensions of a wonder-making prophet rather than the quiet, reasonable will of the loving Father, until a burly policeman is compelled to snatch a poor, suffering burned child from the arms of its own parents, victims of the temptation to desire a prodigy and seek after a sign.

Jesus again recalls the Scripture, "Thou shalt not tempt the Lord thy God." You are not to have so much faith that it becomes credulity and superstition. Beware of false prophets. Beware of the misuse of Scripture. Beware of the religious temptation. The beast has the horns of a lamb in the book of Revelation. The destroyer wears sheep's clothing. Foiled in his appeal to the natural appetite of Jesus, foiled in his subtle temptation of the very spirituality of Jesus, Satan in very desperation sought to tempt him in the line of worldly ambition, begging him to fall down and worship him and receive the crown of all the kingdoms of the world. This is open, palpable treason against the great God, but it is a last resort. Jesus, aroused by this insult to the majesty of God, with the flash of a holy indignation in his eyes, thrusts the sword of the Spirit into the very heart of the arch traitor who would make the supremely loyal Son of God a sharer of his own infamous treason. The apostate spirit thrust through by the absolute loyalty of Jesus, and his pride cut to the blood at the commandment which Jesus quotes as the statute of loyalty, reminds him of his own awful revolt—defeated, dishonored, exposed, falls back and abandons the siege of the irreducible fortress of Jesus's will forever loyal to the Father.

In Jesus's ears still sing the words, "Thou art my beloved Son, in whom I am well pleased." And angels came to celebrate the Victor who had thrown back the strength and the cunning and the impudence of hell.

JOHN P. BRUSHINGHAM.

Chicago, Ill.

THE ITINERANTS' CLUB.

A BIBLIOGRAPHY OF COMMENTARIES, CONCORDANCES, BIBLE DICTIONARIES, AND ENCYCLOPÆDIAS.

This bibliography, we hardly need say, does not aim at completeness. It might easily be made fuller. The difficulty has been to keep the list down. The books included have been selected as in some way the most important of their class. Of course, the *Review* is not to be understood as indorsing or agreeing with all the teachings and opinions in any one of the books mentioned. Each student must use his own careful discrimination in accepting or rejecting any part of their contents; he must be supposed to be able to discern what can be adjusted with the doctrines and views of Methodism and what is antagonistic thereto or inharmonious therewith. To do that is his lifelong business with reference to all the literature that comes in his way. He must practice it on the books in this list. Specifically, we must say that, valuable as Hastings's *Dictionary of the Bible* is, we cannot approve it *in toto;* and, as for the *Encyclopædia Biblica*, the only safe or proper place for it is in the libraries of specialists in biblical scholarship whose work compels them to know the literature of that department *pro* and *con*, hostile as well as friendly. The works here mentioned all represent ability and scholarly research. The different works under each head are arranged in the order of preference. It should be noted that the Commentaries in the first group—those on the entire Bible—contain many of the best works on particular books of Holy Scripture.

I. Commentaries on the Entire Bible.

1. A Commentary on the Old and New Testaments. Edited by D. D. Whedon. 14 vols.
2. The Bible Commentary—"The Speaker's." Edited by F. C. Cook. 10 vols.
3. The Expositor's Bible. Edited by W. Robertson Nicol. 28 vols.
4. The Pulpit Commentary. Edited by H. D. M. Spence and J. S. Exell. 51 vols.
5. Commentary for English Readers. Edited by C. J. Ellicott. 8 vols.

II. Commentaries on Particular Books.

Old Testament.

1. Genesis. (*a*) F. Delitzsch. 2 vols. (*b*) A. Dillmann. 2 vols.
2. Exodus. J. MacGregor. 2 vols.
3. Leviticus. M. M. Kalisch. 2 vols.
4. Deuteronomy. S. R. Driver.
5. Joshua. G. F. Maclear.
6. Judges. (*a*) J. J. Lias. (*b*) G. F. Moore.

7. Samuel. (*a*) A. F. Kirkpatrick. 2 vols. (*b*) H. P. Smith.
8. Kings. J. R. Lumby. 2 vols.
9. Ezra and Nehemiah. H. E. Ryle.
10. Job. (*a*) A. B. Davidson. (*b*) F. Delitzsch.
11. Psalms. (*a*) J. J. S. Perowne. 2 vols. (*b*) A. F. Kirkpatrick. 2 vols. (*c*) F. Delitzsch.
12. Proverbs. (*a*) F. Delitzsch. (*b*) C. H. Toy.
13. Isaiah. (*a*) F. Delitzsch. (*b*) B. Blake. 2 vols. (*c*) T. K. Cheyne.
14. Jeremiah. (*a*) C. von Orelli. (*b*) A. W. Streane.
15. Ezekiel. A. B. Davidson.
16. Daniel. S. R. Driver.
17. Minor Prophets. C. von Orelli.

NEW TESTAMENT.

1. Matthew. (*a*) H. G. Weston. (*b*) H. A. W. Meyer.
2. Mark. (*a*) E. P. Gould. (*b*) H. B. Swete.
3. Luke. A. Plummer.
4. John. (*a*) B. F. Westcott. (*b*) F. Godet. 3 vols.
5. Acts. (*a*) T. M. Lindsay. 2 vols. (*b*) J. R. Lumby.
6. Romans. (*a*) W. G. Williams. (*b*) J. A. Beet. (*c*) Sanday and Headlam.
7. Corinthians. (*a*) F. Godet. (*b*) J. A. Beet.
8. Galatians. E. D. Burton.
9. Ephesians. T. K. Abbott.
10. Philippians. M. R. Vincent.
11. Colossians. J. B. Lightfoot.
12. Thessalonians. G. W. Garrod. 2 vols.
13. Timothy to Titus. C. J. Ellicott.
14. Hebrews. (*a*) F. Delitzsch. 2 vols. (*b*) B. F. Westcott.
15. James. J. B. Mayor.
16. Peter to Jude. C. Bigg.
17. John I, II, III. B. F. Westcott.
18. Revelation. (*a*) W. Milligan. (*b*) W. H. Simcox.

III. Books for General Reference.

A. CONCORDANCES.

1. Exhaustive Concordance. J. Strong.
2. Concordance to the Septuagint. E. Hatch.
3. Concordance to the Greek Testament. Moulton and Gedue.

B. DICTIONARIES.

1. Dictionary of the Bible. J. D. Davis.
2. Dictionary of the Bible. J. Hastings. 4 vols.
3. Dictionary of the Bible. C. R. Barnes.

C. ENCYCLOPÆDIAS.

1. Cyclopædia of Biblical Literature. McClintock and Strong. 12 vols.
2. The Jewish Encyclopædia. I. Singer. 12 vols.
3. [Encyclopædia Biblica. Cheyne and Black. 4 vols.]

PAUL'S ADVICES TO TITUS—PROLOGUE: TITUS 1, 1–4.

WE are inclined to study Paul's doctrinal epistles so constantly that we are in danger of forgetting his ethical teachings and his pastoral letters. He was a pastor of pastors. His letters to Timothy and Titus should be studied by ministers with the reverence due to the words of so great a master. Surely the chief of the apostles was abundantly fitted to give instruction to a young minister.

We propose to follow Paul in his letter to Titus, and to draw from it the lessons which it seems to convey to us. The teachings of the apostle Paul, inspired as they were of God, are adapted not only to his own time, but to ours; and his advices to a young minister of that age are equally helpful to those of our own time.

Paul begins his letter to Titus, which is both a personal and official letter, as usual with a salutation and personal greeting. He begins by a description of himself: "Paul, a servant of God, and an apostle of Jesus Christ." It is different from the salutation in Romans. It is sufficiently similar to say that it is the same Paul who wrote both, and yet sufficiently distinct to indicate that he is writing under different conditions. He styles himself "a servant of God." In no other place does he give himself this designation. In Rom. i, 1, he calls himself "a servant of Jesus Christ." In both cases he uses the word "servant" in a sense of absolute servitude. He designates himself as a bond servant, a slave. God is here declared to be his master, to whom his allegiance and obedience are due. In writing his general letter to the Romans and his personal letter to Titus he calls himself a slave. What humility is here shown in the chief of the apostles! It is becoming in all ministers to recognize their dependence on God, as Paul does in the beginning of this epistle. But he does not stop here; his office has dignity as well—"and an apostle of Jesus Christ." He has been designated by Jesus Christ as his ambassador. He is not merely a slave sent on his mission by his superior, but he is an "envoy" of his Lord, one who is to represent Jesus Christ; hence he can speak with authority. He can stand before kings and mighty men and women, with humility, and yet with holy boldness which becomes one who is an ambassador of Christ. He is here set forth in the two aspects of all truly great men—humility and dignity. "According to the faith of God's elect." This is a fuller statement of his apostleship. His apostleship in this instance was to establish the elect in the faith. There is no need to emphasize the word "elect" in this place as though the apostle had in his mind the doctrine of election to eternal life, as determined before the foundation of the world. It is rather a designation of Christians. His elect, his saints, his followers, are largely convertible terms, designating the forms of address familiar to those to whom he was writing. The purpose of the apostleship as here indicated is not, as has been suggested, to "produce faith in God's elect," but to confirm the Cretans in it. The fact that they are represented

as "elect" involves the fact that faith in them had already been begun, however imperfect its outward expression.

The next clause is a further indication of his apostleship: "and the knowledge of the truth which is according to godliness." If the same form of rendering is assigned to the phrase "according to godliness" which has been employed for the similar usage of the Greek in the phrase "according to the faith," the clause will express the fact that his apostleship was for the advancement of the knowledge of the truth which is conducive to godliness. What that truth is we know from other parts of Paul's writings. The truth in his view was the Gospel. "O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified?" This contains what Paul understood to be at the heart of his teaching. He expresses this primary truth again in that familiar passage, "God forbid that I should glory save in the cross of our Lord Jesus Christ. It is a fact worthy of attention that the truth which the apostle proclaims is that which is found in the Scriptures, to which he added the special revelations of interpretation and of enlargement which had been specially given to him by his Lord. The study of the truth, as preached by the apostle, and well understood by Titus, may well engage the attention of the young minister of to-day.

Verse 2. "In hope of eternal life, which God, who cannot lie, promised before times eternal." The words "in hope" (ἐπ' ἐλπίδι) may be rendered "upon hope;" that is, the truth which is after godliness has its foundation "in hope of eternal life." This hope has been in the world from the beginning. It was promised "before times eternal" (πρὸ χρόνων αἰωνίων). It was clearly taught from the Scriptures that God's purpose to give men his blessings, of which eternal life is the central and all-inclusive one, antedates the creation of the world, indeed, it was eternally present in his thought.

Verse 3. "But in his own seasons manifested his word in the message, wherewith I was intrusted according to the commandment of God our Saviour." This eternal life purposed beforetime was revealed in the progress of history, and at such seasons as were in harmony with God's great plans, "in his own seasons" (καιροῖς ἰδίοις). The message with which Paul was intrusted was the Gospel. It was given him according to the commandment of God. Paul was especially commissioned to be the ambassador of the truth which is in Jesus. The appearance of Christ on the way to Damascus, the visions recorded in 2 Cor. xii, 1-9, and other instances, show that Paul was specially commissioned for the great work of proclaiming the Gospel to universal humanity. He was not a self-constituted apostle, but he designates himself as a "called" apostle, and was the bearer of a divine message with divine authority.

Verse 4. "To Titus, my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour." Titus was Paul's son in the Gospel, as well as Timothy, but his relationship was manifestly not so intimate. He was not until a late period the

companion of Paul, and yet he was his trusted friend; and one in whose abilities as an administrator he had entire confidence. It has been suggested that the Epistle to Titus is slightly more formal than those to Timothy. The designation of Titus would almost disprove this latter statement. He calls him "mine own son," according to the King James Version; but the Revised Version more exactly says "my true child" (γνησίῳ τέκνῳ). The historical references to him are too few to enable us to give a full delineation of his character and work. Conybeare and Howson mention traditions concerning him, but they are not to be depended on as authoritative: "There is some interest in mentioning the traditionary recollections of him which remain in the island of Crete. One Greek legend says that he was the nephew of a proconsul of Crete, another that he was descended from Minos. The cathedral of Megalo-Castron on the north of the island was dedicated to him. His name was the watchword of the Cretans, when they fought against the Venetians who came under the standard of St. Mark. The Venetians themselves, when here, seemed to have transferred to him part of that respect which, elsewhere, would probably have been manifested for Mark alone. During the celebration of several great festivals of the Church the response of the Latin clergy of Crete, after the prayer for the Doge of Venice, was *Sancte Marce, tu nos adjuva;* but, after that for the Duke of Candia, *Sancte Tite, tu nos adjuva.*" There is no mention of Titus in the Acts of the Apostles, and yet he accompanied Paul and Barnabas in their visit to the Jerusalem council (Gal. ii, 1). He was active in promoting the collection which had been ordered from the Gentile churches for the poor saints at Jerusalem. This was a difficult task, one requiring great tact and discretion. In 2 Cor. viii, 6, Paul says, "Insomuch that we exhorted Titus, that as he had made a beginning before, so he would also complete in you this grace also." The grace here referred to is the contribution of the churches of Macedonia to the fund for the Jerusalem saints. Paul had left him in Crete to oversee the affairs of the Church, which had evidently fallen into confusion and needed a guiding hand, and he sends him this letter for his encouragement and instruction. Titus has also been identified with Justus, mentioned in Acts xviii, 7. This suggestion, however, is the result of similar conditions and is destitute of an historical foundation. The important consideration, however, for our exposition is that he was the chief pastor of the churches of Ephesus under St. Paul's special direction, and that this letter was the counsels and directions of the apostle to one in whom he had entire confidence, and whom he loved as his "true child." It is to be noted in this passage that the Revised Version omits "mercy" in this salutation. Instead of "Grace, mercy, and peace," as in the ordinary version, we have "Grace and peace." This expresses the usual wish of the apostle as found in his other letters. Grace is the divine favor which he would have them enjoy, and peace the sense of that favor in their hearts. What richer blessings could the apostles

wish upon them than this twofold manifestation of divine love? What abundant good will is manifested in the word "grace"! What rich comforts are embodied in the word "peace"! The wealth of this wish is especially manifest in his statement of the source from which they flow, "from God the Father and Christ Jesus our Saviour." It is worthy of note that grace and peace are stated to have their origin alike in God, who is set forth under the appellation of Father, and in Christ Jesus, who is designated as our Saviour, implying the equality of the Father and Son.

The homiletic uses of this introduction to Paul's letter to Titus are apparent. We may notice first the specific aspect under which Paul's apostolic mission is represented, namely, to advance the Christians in faith and in the knowledge of the Gospel. We have assumed that these passages refer more directly to the Christians in Crete than to his general apostolic mission. We have here, then, a clear revelation of the obligation of the minister to the church over which he is placed, namely, to confirm them in the faith, and to enlarge their knowledge of divine things. How great a work is this! There should ever be an increase in these two aspects of the Christian life. There is no standing still in our religious experience. There must be constant growth or there will be spiritual death. The minister is not successful unless in these particulars his congregation is constantly advancing. Second, eternal life is the great hope of the ages. It is this which fills the whole range of Gospel thought. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." We must recognize this as the great foundation on which we must build our Christian teaching. Third, the Gospel is ever being unfolded in the progress of history. To make it known was the function of apostolic preaching and has been the business of all true preachers. It is not a new Gospel which we proclaim, but we get from time to time new views of its depth, of its scope, and of its application, and these furnish fresh materials for the preacher's work. Fourth, the affectionate appellation with which Titus is addressed: "My true child after a common faith." The bond of a common faith is like that of natural relationship in its tenderness. We scarcely appreciate the true value of our common faith. It binds communities together in relations well-nigh as close as the family tie; it gives a welcome in a strange land, so that one feels at home in any country where he finds a fellow-Christian; it gives unity and efficacy to Christian work, because they know they are serving a common Lord. It promotes the martyr-spirit, and under its inspiration thousands have died together rather than surrender their faith. Well does Paul call Titus his "true child" because of this close bond of sympathy. How many besides the apostle have had this feeling toward some tenderly loved disciple.

ARCHÆOLOGY AND BIBLICAL RESEARCH

THE BOOK OF THE DEAD.

ONE of the oldest, if not the oldest, books yet discovered is that known to the English reader as *The Book of the Dead.* It has been known for a long time to European scholars, if not by the above title, by some other of similar import. It has been published in English, French, German, and Italian by students of archæology in the countries where these languages are spoken. Champollion issued a very imperfect copy, or rather selections from it, under the title *Rituel Funeraire.* Then came a more perfect edition by De Rouge, also styled *Rituel Funeraire.* This was followed by Lepsius's great work, *Das Todtenbuch der Ægypter.* Other editions, more or less complete, followed at long intervals. Of these, the works of Birch, Naville, Renouf, Pierret, and Budge deserve especial attention by all those interested in the fascinating study of comparative religions. Renouf was cut down before completing his critical edition of *The Book of the Dead,* but it is gratifying to know that the veteran Egyptologist, Naville, has undertaken to finish the work.

The last and best edition yet published in any language is that by Dr. Budge, well and favorably known to archæologists, and more especially to those devoted to Egyptology, not only by his numerous works, but also as the keeper of the Egyptian and Assyrian antiquities in the British Museum. The work is issued by the Open Court Publishing Company, Chicago, in three handy and pretty volumes, at a cost of less than four dollars for the complete set. This places it within reach of almost every pastor and Bible class teacher in the land. This edition consists of an English translation of the Theban recension, supplementary chapters, appendixes, abridged copies, or, rather, selections from the book at different periods in Egyptian history. There is, besides, an introduction of nearly one hundred pages and a very large number of footnotes, introducing the reader to the Egyptian Pantheon, explaining the offices and functions of the numerous gods. The introduction, concise and generally clear, in places apparently contradictory, is nevertheless a veritable mine of valuable information regarding the growth and development of religious beliefs in all periods of Egypt's history. The information contained in the introduction and notes is of inestimable value to every student of the Bible who cares to become acquainted with the religious ideas prevailing in the valley of the Nile centuries before Abraham left his native Ur—ideas which must have been well known to Moses and Aaron before a single line of the Pentateuch was penned by the great Hebrew legislator. Another very valuable

feature of this edition is the copious use of illustrations. Of these there are four hundred and twenty vignettes taken from the best papyri and monuments, depicting various funeral rites and scenes, and thus throwing often more light upon the religious faith of the people than the texts themselves, which are sometimes very obscure and defy any rendering. Dr. Budge does not profess to give an absolutely correct translation. This, owing to the mutilated state of some texts, is impossible. Some of them are so corrupt as to defy deciphering, to say nothing of translating. Nevertheless, the excellence of this edition is vouched for by the fact that it is the work of Dr. Budge, who is one of the few great scholars, and the peer of any in this department of learning. No man living has greater facilities than he for studying, deciphering, and interpreting the ancient monuments of Egypt. It is a well-known fact that the "collection of objects from the tombs of Egypt which has been gradually brought together during the nineteenth century in the British Museum is the largest and most varied collection in Europe. It comprises mummied bodies, mummy cases and coffins, and furniture for the funeral and the tomb; articles of dress and food, and of occupation and amusement, deposited by the living for the use or solace of the beloved dead in the last long journey or in the new life; figures of the protecting gods, and amulets prescribed by the religious belief of the people; and a multitude of miscellaneous objects which for one reason or another found their way into the sepulchral chambers and have thus come down to us so marvelously well preserved." *The Book of the Dead*, though a sacred book, is not to be compared to the Hebrew or Christian Scriptures. It is in no sense, as some have ignorantly claimed, "the Bible of the ancient Egyptians." Indeed, the very title, *Book of the Dead*, is somewhat misleading. Nevertheless, it is now too late to attempt a change of name. The Egyptians themselves styled this collection of texts, at least as early as B. C. 2000, REU NU PERT EM HRU, which may be translated "Book of Going Out in Daytime," or "Chapters of Coming Forth by Day." As already stated, these chapters contain mostly hymns of praise to the gods, prayers for the safety of the deceased on his dangerous journeys in the realms beyond the grave, and magic formulas to aid the dead to conquer his enemies, serpents, and ferocious beasts, to obtain food and comfort, to preserve his mummy from decay and mishap in the nether world. The texts here collected are from the walls of pyramids and tombs, from sarcophagi, coffins, mummy cases, amulets and papyri found in coffins or tombs, as well as on the bandages around mummies or deposited in some way on the body itself. The object of these texts was to secure the well-being of the soul on the way to the *Sekhet-hetepet*, or Elysian fields. The way thither, though beset with untold dangers, could yet be avoided and overcome by a faithful recital of the texts committed to memory during life, or, in case that had been neglected, read from the papyri with which the dead

was provided. Many of the chapters are very crude and nonsensical; others again breathe the spirit of true piety and lofty morality. Nothing surpassing them, excepting the Bible, has come down to us from any ancient people. The evident contradictions, the many repetitions, and the variety of styles can be explained by the fact that *The Book of the Dead* is not the product of one age, but contains the ideas and beliefs proclaimed by various schools and priests at different centers of worship and throughout many centuries.

The Book of the Dead contains but few directions for holy living in this world; it is almost exclusively concerned with the next. We must not, however, conclude that the ancient Egyptians were indifferent to a life of purity and benevolence here below. The so-called "Negative Confessions" are wonderful for their comprehensiveness. All the dead had to appear in the judgment hall of Osiris. The vignettes representing this scene are among the most interesting of any on the Egyptian monuments. *The Book of the Dead* knows nothing of a *general* judgment; on the other hand, every soul was judged separately, soon after death, by Osiris and forty-two other gods, who acted as jurors. The heart of the deceased was carefully weighed in a large balance, or scales of the old-fashioned type. The heart was placed in one pan, and a feather, emblem of truth and right, was placed in the other. The weighing was superintended by Thoth, the scribe of the gods. Now if the heart stood the test the soul was declared pure and was permitted to begin at once the long journey toward the abode of the blessed; if, on the other hand, the deceased was found wanting, he was at once devoured by Ammit, a huge and ungainly-looking monster, which stood in readiness at the scales. Ammit is described in the papyrus of Hu-nefer as having the head of a crocodile, the body of a lion, while the lower extremities were those of a hippopotamus. With this corresponds the representation in the vignettes. The term Ammit means devourer of the dead. The question asked of the deceased at the judgment, as well as his confessions made by him, were many and far-reaching, showing clearly that conscience played a very prominent part in the earliest civilization of the world. This is seen by the following taken at random from the chapter in question: The deceased declares: "I was not perfidious. I did not make my relatives unhappy. I did not abuse my slave. I did not cause hunger or weeping. I did not tamper with scales. I did not steal. I did not lie. I did not kill. I did not cause others to kill. I did not commit adultery nor self-pollution. I did not rob the gods of their offerings. I did not injure or kill the sacred cattle. I did not plunder the temples," etc., etc. Then the presiding judge (Osiris) says: "There is no evil or pollution in him, there is no accusation against him, he lives on truth, he feeds on truth, he gave bread to the hungry, water to the thirsty, garments to the naked, and a boat to him who needed one." The other forty-two gods, being next satisfied, chime in with Osiris in the following

chorus: "He has not sinned, neither hath he done evil against us. It shall not be allowed Ammit to prevail over him. Meat offerings and entrance into the presence of the god (Osiris) shall be granted him together with a homestead forever in the *Fields of Peace.*" The Egyptian's idea of heaven was crude. The blessed soul was to be occupied in the next world, much as the happy man here on earth, with congenial labors, similar to those in the present life. Material pleasures and enjoyments of a carnal nature were to continue. His home was to be in a land of incomparable fertility. Even the amusements of earth were to continue. He was to meet his father, mother, wife, children, and near relatives.

It does not appear that the ancient Egyptians had a profound conviction of the exceeding sinfulness of sin. Thus like our modern rationalists he had no place in his creed for the doctrines of repentance, regeneration, redemption from sin, or a Saviour.

There are three recensions of *The Book of the Dead:* (1) The Heliopolitan, (2) the Theban, and (3) the Saïte. The Heliopolitan is the shortest and oldest, and exists in two styles of writing: the hieroglyphic proper and the cursive hieroglyphic. This recension is copied from the tombs of Sakkara and dates back to the fifth and six dynasties, though the cursive belongs to the eleventh and twelfth dynasties. The Theban recension takes its name from Thebes, the principal seat of the Amen-Ra worship. In substance this is the same, only greatly expanded or developed, as the Heliopolitan. It covers the period from the eighteenth to the twenty-second dynasties. It is written on coffins and on papyri. The Saïte takes its name from Saïs. This is the recension used during the Ptolemaic period, and is the last and completest form of *The Book of the Dead.* It is written in three styles of writing: Hieroglyphic, hieratic, and demotic, or popular, characters. The most beautiful copies are those of the Theban period. Some of them are very beautifully executed on fine papyri, reaching the enormous length of ninety feet or more, with a width of from twelve to eighteen inches. They are written in black ink, with titles, initial letters, and emphasized passages in red. They are further decorated with vignettes; of these, many are in bright colors, which, strange to say, have maintained their brightness and freshness to this day.

The origin of this wonderful book is not clear. It may be of composite origin, partly Egyptian and partly Asiatic. It is probable that some portions of the chapters are of predynastic times, composed even before the art of writing was invented. There is evidence that parts of the book were unintelligible to copyists as early as B. C. 3500. The oldest copy on papyrus yet discovered is that of Hu-nefer, about B. C. 1600. This copy assigns parts of the book to the first dynasty. Like all sacred books it had a gradual growth, and exhibits additions and emendations everywhere. Complete copies commenced to become plentiful in the Saïte period, or about B. C. 700.

FOREIGN OUTLOOK.

SOME LEADERS OF THOUGHT.

Ludwig Ihmels. It is but recently that he has risen to prominence as a writer and thinker; but to-day he holds an acknowledged place. In a work published in 1901, entitled *Die christliche Wahrheitsgewissheit, ihr letzter Grund und ihre Entstehung* (The Assurance of the Truth of Christianity, Its Ground and Origin), he proves himself a man of real critical power and constructive ability. He maintains that whatever certainty attaches to Christian teaching must be primarily the certainty of experience and of faith in regard to an historical revelation. It is not founded on an aggregate of doctrinal statements, but upon the fact of our communion with God. This makes the certainty of Christian truth and the assurance of personal salvation inseparable facts. The assurance of communion with God can be attained only through the action of God upon the soul in such a way as to compel its acceptance as of divine origin. But while it is the certainty of experience it is also the assurance of faith, since the impression upon which the experience rests can, in the nature of the case, be received only in faith. The presupposition is that God himself awakens our faith by a revelatory act. The taking up into present experience of the past act or series of acts by which God revealed himself can be accomplished only by the aid of the testimony of the receivers of that past revelation, as this testimony is given in the Scriptures. But the Scripture writings have this peculiarity, that they are the product of the Holy Spirit and by the Holy Spirit are so impressed on the individual as to become to him the word of God. The order is not that the Christian is assured of the word of God as authoritative and then deduces the assurance of the truth of its contents. Rather must the contents of the Scripture be given to us in experience as the word of God by creative power. And this creative power is felt first of all in the sense of sin which the Scripture produces upon its readers. These may indeed have from the first a natural consciousness of sinfulness, but only the combination of holiness and love revealed in the Gospel can produce the experience of sin's awfulness as known to the Christian. This is followed by the impression of the saving love of God. The double experience of God as Judge and God as Saviour is a miracle, and by it the Christian is assured that the Scripture is the word of God. Ihmels is of the opinion that this proof of the truth of the contents of the Scripture is at the same time the proof to the Christian that in the Holy Scriptures we have the divinely wrought, original, and for all time valid testimony concerning the historical

revelation of God to man. This assurance or knowledge differs from the knowledge of natural things in that it is directed to the will rather than the intellect, and the judgment that the Christian religion is no delusion arises from the activity of the will in accordance with the revelation of God. Nor is there unusual danger of self-deception here. Our certainty is indeed subjective; but all certainty is of the same kind. Nevertheless, the certainty has also objective validity, as may be seen in the application to it of the criterion of universal validity. First, the actual experience of people of the most diverse times and races is a strong support to our faith. Second, the universal validity of Christian experience is supported by the fact that it can be repeated; not, indeed, in the sense of an experiment, but through the providences of our life, the answer to prayer, and in other ways. Third, its universal validity is proved by the fact that without it the full development of the human being is impossible. This brief outline of Ihmels's views shows that he has thought through the problem he handles with so much skill.

W. Wrede. He has recently published his views on the Gospel according to Mark in a book entitled *Das Messiasgeheimniss in den Evangelien* (The Messianic Mystery in the Gospels), Göthingen, Vandenhoeck & Rupprecht, 1901. He allows that Mark is the earliest gospel, but claims that it, like the fourth gospel, is doctrinal rather than historical in character. His view is that Mark is giving us a construction of the life of Jesus which is based on the resurrection of Jesus, not on the real events in the life of Jesus. He calls attention to the several peculiarities of Mark's gospel to show that while Mark desired to portray Jesus as he was he could not because the Messiahship of Jesus was hidden in mystery until after the resurrection. For example, Jesus forbade those whom he healed as well as his own disciples to make known his works and his character to the people. His parables also, while designed to accommodate the desires of the people for instruction, really hid the thought of Jesus from the masses, and only the disciples were permitted to understand their true significance. Furthermore, the very fact that the demons, supernatural beings, alone recognized his Messiahship is a proof that this was secret. Then again, the disciples failed to understand the prophecies of Jesus concerning his suffering, death, and resurrection, showing that they did not grasp his Messianic mission. Besides, the disciples failed to appreciate the significance of many of the sayings and doings of Jesus. For example, upon the feeding of the multitude they still failed to confide fully in him, and grossly misunderstood his reference to the leaven of the Pharisees and of Herod. All these evidences of the hidden Messiahship of Jesus Wrede conceives of as organic parts of the thinking of Mark, and undertakes to show that in Matthew and Luke there are evidences of a distinct aban-

donment of the standpoint of Mark, and thus attempts to prove his priority. Wrede is of the opinion that the above-mentioned data cannot possibly be explained out of the actual words and deeds of Jesus, and that Mark himself, in ix, 9, indicates that the portraiture of Jesus is to follow, not precede, the resurrection. Moreover, he thinks that Mark really looked upon Jesus as supernatural, as truly before the resurrection as subsequently; but that the supernatural and the incomprehensible are necessarily associated. Strange as it may seem, Wrede draws from this very fact the conclusion that Mark was not attempting to write history, but to set forth a theory, according to which the real facts concerning Jesus were hidden from the disciples as well as from the people at large. Just because Jesus was conceived of as a supernatural being Mark could not have meant to report a development in the self-consciousness of Jesus. For the same reason there was no gradual comprehension of Jesus on the part of the disciples. Hence the attempt to write a history of Jesus is futile. In answer it must be said that, allowing Jesus to be a supernatural being, there is still room for his gradual apprehension of his own nature and mission, since he was placed under human limitations. And, while it must be admitted that the disciples did not fully realize the nature and mission of Jesus until after the resurrection, it is still readily conceivable that some approach to the truth dawned upon their minds, and that this insight grew more clear with the years of their association with him.

RECENT THEOLOGICAL LITERATURE.

Die Versagung der kirchlichen Bestattungsfeier, ihre geschichtliche Entwickelung und gegenwartige Bedeutung (The Refusal of Churchly Burial, Its Historical Development and Present Significance), by W. Thümmel, Leipzig, 1902, J. C. Hinrichs'sche Buchhandlung. That anyone should be denied the offices of the Church in connection with his burial seems strange to the average American. Here is a book that will at least show the origin and development of the custom, and in some measure justify it. Early in the Church's history the theory arose that the funeral service was designed to testify to the continuance after death of the fellowship of the deceased with Christ, and through this also with the Church. In other words, the funeral service was designed only for the members of the Church, and for them only in one aspect. In a short time after this idea became established it was customary to celebrate the mass as a means of salvation for the deceased; and the withholding of this, which was the principal part of the service, was regarded as a penalty for violations of ecclesiastical propriety during life. This idea became so firmly fixed in the minds of the people that one who was under the ban

of the Church was refused any burial whatever, during part of the Middle Ages. The reformers did away with all this in the Churches of the Reformation, but still held to the right and even the duty of the Church to withhold its offices under certain circumstances. During the period of the so-called orthodoxism the German Church held that its funeral services were in the nature of an ecclesiastical honor paid to the memory of the deceased, and as a consequence these were refused to nonmembers and especially to members who were under official disapprobation. Thümmel defends the withholding of the offices of the Church, even in this day, from certain classes, not as a penalty, nor even in order to affect the living for good, but because to grant those offices would, in some cases, degrade the Church in the sight of the world. He thinks that if the refusal of churchly burial is made with proper precautions and proper caution the Church will gain thereby in power. And it must be said that too often the Church is simply made use of in connection with funerals to lend a respectability to them which neither the deceased nor their surviving friends could otherwise secure. Still, whatever may be the motives of those about to die or of their surviving relatives in requesting the services of the clergy at funerals, the clergy themselves must recognize in the request an acknowledgment that, after all, the Church does have something superior to offer. Besides, if the services are properly conducted, no sanction need be given either to wickedness, irreligion, or disregard of the Church, but they may be made occasions of religious impression, if not of instruction, which the Church cannot afford to neglect. The ecclesiastical burial may have been legitimate enough in its origin. At a time when Christianity was opposed and persecuted the Church must provide for the burial of its own dead. The error arose in connection with the exclusiveness which could tolerate the thought that when Christianity had conquered the world no one had any rights or any claim upon the Church's regard who had withdrawn or been excluded from its membership. It is a sad history, but sadder still is the fact that there are whole sections of the Christian Church which adhere to the unchristian custom.

Die Grenzen der naturwissenschaftlichen Begriffsbildung. Eine logische Einleitung in die historischen Wissenschaften (The Limitations of the Process of Generalization in Natural Science. An Introduction to the Historical Sciences from the Standpoint of Logic). By Heinrich Rickert. Tübingen, 1902, J. C. B. Mohr. If originality in conception and execution can give a book an effectual place in theological literature this book will be a success. The author is fully persuaded that in our time there is no proper understanding of the true nature of historical science, and that this defect is one of the most injurious to our philosophy.

It offers itself as a contribution to the theory of thought (logic) and knowledge whose primary purpose is to destroy the "logical Utopia" of the universality of the application of the methods of natural science. Rickert thinks that by showing where the limits of the methods of natural science are he will discover the true nature of historical science. He accuses logic of having been hitherto, almost without exception, a logic adapted only to the investigation of problems in natural science. The generalizations of natural science are, to the author's mind, the means by which the finite mind is able at once to rise superior to the infinite multiplicity of the material world and to judge correctly of reality. The generalization is the completed result of investigation; and every effort of natural science is directed toward generalization. But the generalization is in reality nothing but insight into the inner laws of the connections of things. So that the concept of law in natural science is but a means for the unification in thought of the multifarious in fact. That which sets the limits to the generalizations of natural science is empirical reality. Since we cognize not by representations but by judgments, the cognitions of material science do not furnish an image of things, and the truth of natural science does not consist in the harmony of representations with their objects. On the contrary, the cognitions of nature are but mental transformations of objective reality, since the world as a whole does not admit of being imaged. And since on the one side reality shows us everywhere an infinite multiplicity, and on the other side a theory in natural science stands higher in proportion as it is unitary, such a theory must be perfect in proportion as it contains little of objective reality. But such a science, dealing with the most general concepts possible, does not satisfy our interest in the particular. The particular, therefore, is the peculiar material for historical cognition. Objective reality becomes history when considered with reference to the particular. This historical or particular is presented to us in the concept individual, or, in the narrower sense, the indivisible. But the historical connections in which the historical individuals belong must also be thought of as general. Here, however, the relation is that of a whole to its parts, while in natural science the individuals are considered rather as examples or instances. With natural science the object is not to establish the existence of realities, while in history the chief purpose is just this certainty of the existence of objective reality. From this brief outline of the contents of the book in question it will be seen that its author holds a very unusual theory of history. With him it is the study of the particular, whether in the realm of the subhuman or the human; with most of us history has meant the study of the human. Without all this long discussion he might have pointed out that the difference between natural science and history is that between the study of the impersonal and the personal.

The Mennonites in the German Empire. Since 1886, when the Union of Mennonite Congregations was formed, these Baptists have manifested new zeal. The General Assembly of the organization occurs every three years. Of the 75 congregations in the empire about 25 only have joined the Union, though this number includes the wealthiest. The Union proposes to expend for the next three years about 8,800 marks for general purposes, of which 1,200 marks will be devoted to the needs of the widows of their ministers, and 4,000 marks to the support of the smaller and weaker congregations, especially for the increase of pastors' salaries. The sum of 1,400 marks was appropriated for the benefit of those studying for the Mennonite ministry, and for the encouragement of religious publications. These figures seem exceedingly small, and they cause us to ask why so weak a denomination does not coalesce with some other approximately like its own.

Professor von Hertting on the Progress of Romanist Dogma. In a recent lecture he declared that the Church has the right and is in duty bound to watch over its dogmas, but that not every measure which has been used in the past for that purpose is suitable to-day; and though he approves the Index he would have had its affairs managed somewhat differently. The great doctrinal achievements of Thomas Aquinas have been standard in Romanism since his day, but it does not follow that they will be standard always. In due course of time the form, not the substance, of these doctrines will be changed, though it should be done slowly, not by any alleged reform movements. These are curious utterances, betraying restlessness and discontent with the present situation in Romanism, yet also betraying a mortal fear of going too far. How can these desired changes come slowly when Romanism is now centuries behind the times? Slow modification simply means continued lagging.

A New Divorce Law for Italy. The Italian government proposes to present to parliament a divorce law. This intention having become known, the Roman Catholic Church has organized a protesting movement, led by the bishops and those politicians who are loyal to Romanism. Their method is the usual one of indignation meetings and appeals to members of the house of representatives. This produces a more determined effort on the part of the Liberals, who see in the proposed law an expression of modern civilization and at the same time an occasion and a means for opposing the clericals. The biblical argument from Matt. v, 32, seems to be against the Romanists. Besides, the evil results to marital purity arising from priestly celibacy are brought to bear with terrific force against the clerical party. That portion of the Italian people who still possess some power of independent judgment are at least not unwilling that a law permitting divorce should be passed.

SUMMARY OF THE REVIEWS AND MAGAZINES.

In our last issue there was not room to notice the September number of the *Contemporary Review*. We revert to it now for the sake of its most valuable article, which is Professor James Orr's discussion of Dr. Fairbairn's important book, *The Philosophy of the Christian Religion*. The conjunction of the names of Fairbairn and Orr would lend distinction and insure value to any article. The Principal of Mansfield College, Oxford, may be reckoned as the ablest Nonconformist theologian now alive in England. The book referred to is in some sense a sequel to and completion of Principal Fairbairn's previous work, *The Place of Christ in Modern Theology*. Foremost in *The Philosophy of the Christian Religion* is the question, What precisely *is* Christianity? What distinctively constitutes its essence? And that is one of the intense questions of to-day. This question lent special interest to Dr. Harnack's argument in his strong *Rectoral Address* against the proposition to abolish the separate Faculty of *Christian* Theology in German Universities and to merge it in a faculty of the *general* science and history of *all* religions. Harnack strenuously contends for the continuance of a Faculty of *Christian* Theology partly because of the unique place held by the Bible in religion, partly because of the unbroken duration of the history of the Old and New Testament religion for a period of over three thousand years, and partly because of the fact that Christianity can be studied to-day as a *living* religion in full vigor. (Speaking of the preeminence of the Hebrew and Christian Scriptures, Harnack asks, "What signifies Homer, what the Vedas, what the Koran, alongside of the Bible?") But the Berlin Professor's main reason for insisting that *Christian* theology be separately taught by a special Faculty is that "Christianity is not *one* religion along with others, but is *the* religion." And he adds:

> It is *the* religion, because Jesus Christ is not *a* Master along with others, but *the* Master, and because His Gospel answers to the inborn capacity of man as history discovers it. I have argued above that it is the Bible that is the center of all the studies of the theological Faculties. More correctly, I must say: this center is Jesus Christ. What the first disciples received from Him goes far beyond the particular words and the preaching they heard from Him; and therefore what they have said about Him, and their mode of apprehending Him, exceeds His own self-witness. It could not be otherwise: these disciples were conscious that they possessed in Christ not only a Teacher, . . . they knew themselves as redeemed, new men, redeemed through Him.

Harnack's contention in brief is that Christianity is the one absolute religion, and as such has a supreme preeminence which lifts it above any dependence on the study of other religions. In agreement with

this claim, the independence, self-sufficiency, and transcendent pre-eminence of Christianity are also set forth with convincing cogency by Dr. Fairbairn, who shows that in the Religion of the Incarnation is the key to all religion and to all history; and that Christianity is not derived from other religions but is a separate divine creation, comprehending in itself the purest ideals of lower and lesser religions and carrying those ideals to their perfection in the Religion of Christ, which alone is fitted to be the really universal religion. Fairbairn shows that "the Son of God holds in His pierced hands the keys of all religions, explains all the factors of their being, and all the persons through whom they have been realized," and that the Incarnation "is the very truth which turns nature and man, and history and religion, into the luminous dwelling place of God." And he conceives of the Incarnation as essentially the same divine mystery which the Church has always believed in, the actual entrance of the Eternal Son of God into humanity and time. Recognizing that in all religion there comes to light an elementary and fundamental relation and craving without which man would not be man, Christianity is the only religion in which this universal human need and craving can find perfect satisfaction. Religion has for its correlative God, and the Perfect Religion reveals and establishes the *perfect* relation between humanity and God. Dr. Fairbairn subjects Christianity to the test of rational examination, and applies to Faith the criticism of Reason, insisting upon the necessity of intellectual interpretation and doctrinal formulations in Christianity, and holding the philosophy of Christianity to be the most convincing Christian apologetic. Professor Orr thinks it refreshing, in these days of the apotheosis of nebulosity in religion, to find such a great leader of thought as Fairbairn writing thus:

> It does not lie in the power of any man or any society to keep the mysteries of the faith out of the hands of reason. . . . The only condition on which reason could have nothing to do with religion would be that it should have nothing to do with truth. . . . Here, at least, it may be honestly said that there is no desire to build Faith upon the negation of Reason; where both are sons of God it were sin to seek to make the one legitimate at the expense of the other's legitimacy. . . . Clear and sweet as the Galilean vision may be, it would, apart from the severer speculation which translated it from a history into a creed, have faded from human memory like a dream which delighted the light slumbers of the morning, though only to be so dissolved before the strenuous will of the day as to be impossible of recall. . . . It is a wholesome thing to remember that the men who elaborated our theologies were at least as rational as their critics, and that we owe it to historical truth to look at their beliefs with their eyes. . . . They (the ecumenical formulæ) may have in many respects done violence to both speculation and logic; but one thing we must confess: if the idea they tried to express as to Christ's Person had not been formulated centuries since, we should have been forced to invent it, or something like it, in order that we might have some reasonable hypothesis explanatory of the course things have taken (cf. pp. 4, 13, 17, 18, 19).

One of the fundamental philosophic problems with which Principal Fairbairn deals is the question as to the relation in which a Supernatural Personality, such as Christ is assumed to be, stands to the philosophy of nature. It is the question that presses on many minds —Is not such a conception as the Incarnation ruled out of court by its radical incompatibility with the scientific doctrine of nature? Dr. Fairbairn meets this by showing, with much wealth of illustration, that natural and supernatural are not opposed ideas—that nature can only be construed in terms of reason, and through relation to a Supreme Personal Intelligence—that it is, therefore, only rationally conceived, when viewed as "standing in and through the supernatural" (p. 56). It is the idealistic argument, by this time tolerably familiar, which Dr. Rashdall also develops in his Essay on Theism in *Contentio Veritatis*, that "there is such a correspondence between the mind and the universe, between the intelligible we think and the intellect we think by, that their relation can only be explained by identity of source, that is, by both being expressions of a single Supreme Intelligence" (p. 37). With such a postulate, the result of the examination of Darwinism in the succeeding sections, both on the "regressive" and the "aggressive" methods, is already anticipated. Personality is at the end because Personality is at the beginning: "matter cannot be defined save in terms that imply mind" (p. 49). The conclusion thus reached that nature must be conceived through the supernatural is confirmed by the study of man's ethical nature. With Butler and Kant it is established that an ethical man means an ethical universe; and as from evolution was deduced the reasonableness of the appearance of "creative persons" in history (p. 59), so from the fact that the ethical ideal is only real as it is personalized there is inferred the possibility, and the consonance with man's nature and God's method of working, of a perfect Personality as the vehicle of highest good to the race. And when we find the ideal of the Perfect Man realized in Jesus Christ we *must* conceive Him as *supernatural*. The person of Christ is a stupendous miracle, indeed, in the proper sense, the sole miracle of time. And the very sinlessness of Christ, argues Fairbairn, implies miracle in His origin. When he reaches the point where he begins to construct his argument for the transcendence of the Personality of Christ, Dr. Fairbairn enters, says Professor Orr, upon

a subject in the highest degree congenial to him, and he throws his whole marvelous force of exposition and illustration into it. What he sets himself to show is that, if the apostles put this transcendent meaning and value on the Person of Christ, they were justified in doing it by the history that preceded (cf. p. 475). Nothing could be more attractive than the way in which this thesis is worked out in detail. The history in the gospels is that of a supernatural Person. It is the supernatural set in a history, the sobriety and minute realism of which prove it to be true. No ingenuity of criticism can eliminate this quality of the supernatural from it, or give verisimilitude to the hypothesis that the sublime,

stainless, most universal yet most concrete, most natural yet most divine figure it presents to us, is the creation of imagination. Christ's witness to His own Personality bears out the impression produced by the impression of His character, religion, and life. This is what we have in the case of Christ that fails us in the case of Buddha; a history which supports the divine claims made for Him by His apostles.

Professor Orr and Principal Fairbairn are stout and able defenders of such eternal truths as that Christianity is bound up essentially with the divine transcendence of the personality of Christ; that the Incarnation is a Fact, Jesus Christ a truly Divine Person—the Eternal Son of God, manifest in the flesh; that the Gospels, the apostolic Faith, and the history of mankind admit of no lower interpretation; that all history is a verification of the supernatural claims of Christ and of the interpretation given of Him by His apostles; that it is none other than the Divine Christ who has so powerfully entered into human history and been believed, loved, and obeyed as the Saviour of the world; that faith in the Divine Christ works in a miraculous way, making even true men truer when they receive it and building up the world in the love of truth and right; in a word, that Christ is *Lord*,—the Incarnate, the Living, the Exalted Redeemer and Saviour, the Head of all things for His Church and for the world.

In notice of recent books *The Contemporary* characterizes Professor William James's Gifford Lectures as a "brilliant and fascinating discussion of the psychology of religious feelings, which is not a work of Christian apologetics, though in effect a powerful argument for the reality of the spiritual world. Though Professor James classes himself as a Christian, its value for Christians lies mostly in his reliance on the deep religious instincts of mankind and his absolute and scornful rejection of materialism.

In a recent issue of the *Westminster Review*, Francis Grierson, writing of "The Blunders of Matthew Arnold," says that Arnold is the hardest and most flinty of all critics; that he emits sparks but no flame; and that his prose and poetry lack warmth and passion. His judgments are often both harsh and unintelligent.

In speaking of the love letters of Keats he blunders into a brutal criticism of a mere boy for the offense of writing passionate love letters! And again in his remarks on Shelley, he makes the astounding assertion that this poet has no influence on serious minds, and this in spite of the immense influence exerted by Shelley in his two greatest poems! In summing up the work and personality of Heine our critic spoils a fine study of the German poet by turning Philistine at the close through fear, no doubt, of being thought too liberal. Some of his judgments are not only provincial but parochial. No censure is too severe for a critic who places Georges Sand above Lamartine. But Arnold was no seer.

Mr. Grierson's charges against Arnold have four specifications—that he was not a man of the world, that he was no psychologist, that he never knew the meaning of passion, and that he could not reason from cause to effect. Writing of the superficiality and hardness of Arnold's views, the essayist says:

What some critics lack is a long period of physical suffering; what others ought to have is a long period of personal sorrow, to bring them down from that high stool of arch-respectability which is so easy to mount and so difficult to kick from under. For when they are on that stool they sit like Patience smiling with complacent superiority, not at their own grief, but at that of the whole world. A man who has never experienced the discipline of great and prolonged trials is bound to take a hasty and superficial view of life and personality. Arnold himself was ushered in on that tide of Philistinism which arrived on these shores at the passing of the romance spirit in poetry and literature. The great ones were gone—there was no Byron or Shelley; there was nothing to do but to sink back in the easy-chair of platitude and introspection, and become so eminently respectable as to be imminently reactive. There were no more social upheavals, no more poetic battles to fight and win, nothing was left but the plain hemming and stitching of the the poetic patterns left by the immortal fashioners of world-ideals. Sometimes the poetic remnant was not only stitched but embroidered, for Tennyson represented one side of the poetic reaction as Matthew Arnold represented the other. People had ceased to travel and think for themselves. They sat still, like Wordsworth, Tennyson, and Arnold, in one place. It became the fashion to stay at home, live in the lap of abundance, take life easy, and weave a web of poetry to suit a plain people living in a plain age. The labor-saving, machine-made thought of the time made a nonchalant pessimist of Tennyson and purblind preacher of Arnold. And there is no escape from the fact that some of Matthew Arnold's criticisms frightened young writers and critics into a shamefaced, half-hearted, hypocritical, hang-dog attitude. Dickens, when he passed away in 1870, left a void in the world of spontaneity and sentiment. But Arnold lived and wrote for many years after the death of the great novelist; and while people were still reading Dickens no one read him for a criticism of life. Now, every young writer was compelled to read Matthew Arnold for his criticism of life. Dickens depicted character as he saw it; Arnold called up some of the brightest and best intellects of the world, and judged them without fear, favor, or common sense. He read them a verdict in the language of the hangman. And Englishmen, who boast of their moral courage and independence, were made to sit in a corner like so many schoolboys, fearing to look up or to claim their souls as their own. It is no wonder that for a period of about twenty years criticism in England was a flinty and soulless thing.

Of Arnold's defects Mr. Grierson further says:

Universality made Shakespeare; imagination and style made Milton; passion and imagination Shelley; beauty and passion Keats; passion and romance Byron; passion and humanity Burns. Matthew Arnold, as a poet, has plenty of brain and muscle, but "the blood is the life;" and his poetry lacks the crimson element. Early in youth he was taught to

use the balance pole of introspection while walking the crack of moral platitude and automatic reasoning. He crossed and recrossed the pedantic wire with such dexterity that the act became monotonous; the audience longed for a slit in the silk tights, or a sudden head-over-heels, or a sprain of the ankle, to give a human turn to the performance. But no incident of the kind ever occurred. The critic, like the poet, received the decorous applause of hands enveloped in white kids and throats incased in Victorian collars.

Arnold's narrowness is thus commented on:

His ideas of life were based on insular methods and customs. If he had spent five years of his youth in France and Germany, and five years more in America, he would have seen the world in a truer light. He knew no more of the world and its ways than he knew of psychology. He visited America when he was too old to receive any practical benefit from his visit. The academical seal was burned into his youth by a fiery discipline. With classicism on one hand, and a stiff-necked mechanical age on the other, it is no wonder that he produced criticism without literary creation and poetry without passion. Writers who live under restraint never attain the supreme. The faintest idea of fear is enough to put a damper on the creative instinct. The fear of this or that school, this or that critic, this or that belief, puts out the fire of inspiration. Arnold imitated Wordsworth, and Wordsworth imitated Milton, but Milton imitated no one. The spirit of originality and fearlessness are one. Arnold lived at a time when preaching was not yet dead and modern psychology not yet born. It was not his fault that he knew so little of the world and human nature, but it will be our fault if we continue to accept his strictures and judgments as the pronouncements of a scientific or philosophic authority.

In the *Critical Review* (London) for November, 1902, H. R. Mackintosh furnishes an excellent review of *Personal Idealism*, a volume of philosophical essays by eight members of the University of Oxford, approving especially Dr. Rashdall's striking essay on "Personality, Human and Divine," which is truly called the production of a masculine and penetrating mind, containing definite and reasoned conclusions presented with incisiveness and force. His argument is regarded as having suffered somewhat from excessive condensation. His vindication of the reality of the Self is indeed "a powerful piece of writing." One of his conclusions is that "the Absolute is a society which includes God and all other spirits." The eight inspiring dissertations all face and move in the same direction as William James's *The Will to Believe*, and taken together make a fresh and forcible volume, exhibiting, as is said, "the unwearied vigor and progressive vitality of present-day philosophy" in England; and similar vigor is displayed in the activities of the foremost philosophic minds in American universities. Dr. Mackintosh quotes a recent saying of Professor William James's: "So long as we deal with the cosmic and the general, we deal only with the *symbols* of reality, but as soon as we deal with private and personal phenomena, as such, we deal with *realities* in the completest sense of the term."

BOOK NOTICES.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Babel and Bible. A Lecture on the Significance of Assyriological Research for Religion. Delivered before the German Emperor by Dr. FRIEDRICH DELITZSCH, Professor of Assyriology in the University of Berlin. Translated from the German by THOMAS J. MCCORMACK. Profusely illustrated. 8vo, pp. 66. Chicago: The Open Court Publishing Company. Price, boards, 50 cents net.

The Creation Story of Genesis I. A Sumerian Theogony and Cosmogony by Dr. HUGO RADAU. 8vo, pp. 70. Chicago: The Open Court Publishing Company. Price, boards, 50 cents net.

When Austen Henry Layard and George Smith were busily engaged in utilizing the newly discovered and deciphered Assyrian and Babylonian inscriptions all England was deeply stirred by the *confirmations* of the Old Testament Scriptures which they produced. From that day to this we have heard much of the importance of archæology to the Christian apologist, and in quite recent times a battle royal has been fought over the question as to whether archæology would be able to slay the dragon of Higher Criticism. But behold in these two small books specimens of a new kind of archæology—a kind of archæology which does not attack Higher Criticism but aids it; a kind of archæology which does not prove the overmastering value of the Old Testament, but which tends decidedly to minimize its value. The first of these two books is a lecture which Professor Friedrich Delitzsch delivered in the "Sengakademie" of Berlin, January 13, 1902, before a large audience, with William II, German emperor, personally present. The emperor was so profoundly impressed that he commanded Professor Delitzsch to repeat the lecture on February 1, 1902, in the Royal Palace in Berlin. The object of the lecture was to arouse interest in and secure subscriptions for the great excavations at Babylon which the Orient Society was then beginning. It was promptly printed in a cheap edition and also in an *edition de luxe*, illustrated by excellent half-tones, and printed on good paper. The English translation is printed in larger type and contains nearly all the illustrations of the German original (we miss only three unimportant pictures of the recent Babylonian excavations), and also some extra illustrations, not particularly well reproduced. The translation is well done, and the English reader has before him a reasonably good opportunity to learn exactly what Delitzsch said. So much for the externals; now come we to the root of the matter. Delitzsch begins inspiringly. He asks: "Why all this expense in ransacking to their uttermost depths the rubbish heaps of forgotten centuries, where we know neither treasures of gold nor of silver exist? . . . Whence, too, that constantly increasing interest, that burning enthusiasm, born of generous sacrifice, now being bestowed on both sides of the

Atlantic on the excavations of Babylonia and Assyria? One answer echoes to all these questions—one answer which, if not absolutely adequate, is yet largely the reason and consummation of it all: *The Bible.*" That is perfectly just. For the deep and earnest desire of men to see the Bible supported, or at least illustrated, these excavations would have ceased long ago. It is well to remind the world and also to remind independent scholars of that fact now and again. It has a bearing of importance on affairs even now. After his introduction Delitzsch proceeds to cite a number of instances in which the biblical narrative has received illustration and even confirmation. It is well done, as was to be expected, but there is nothing new or exciting in it. All these Assyrian parallels to the biblical history concerning Sargon and Sennacherib and Merodach-baladan have been told hundreds of times. We are glad to have them repeated. But they only fill a small part of the little book. Let us look at some other parts of it. To begin with Criticism, we may well observe that Delitzsch emphatically takes his stand with the exponents of the analysis of the Pentateuch into documents of varying dates. Thus he says: "These are facts which from the point of view of science are as immutable as rock, however stubbornly people on both sides of the Atlantic may close their eyes to them. When we remember that minds of the stamp of Luther and Melanchthon once contemptuously rejected the Copernican system of astronomy, we may be certain that the results of the scientific criticism of the Pentateuch will tarry long for recognition. Yet it is just as certain that some day they will be openly admitted." With such statements we have no quarrel at present. We quote the paragraph only to show how very different is Delitzsch in his attitude to criticism from a large number who continually assert that archæology will destroy Higher Criticism. It is well to have the attention called sharply to the fact that in almost every case criticism and archæology are neither enemies nor handmaids. The views of Delitzsch concerning the Pentateuchal analysis have been formed by a study of the critics and of the books of the Old Testament on which they have written. His views, in his own opinion, do not conflict with archæology. If the views are incorrect they can only be shown to be incorrect by direct attack on the arguments used by higher critics to establish their position. Archæology is useless for this purpose. It may be, and often is, useful in an attack upon certain extreme forms of historical criticism. For literary criticism it is useless. But we must get closer still in order to see the real significance of this little book of Delitzsch. On page 37 he says: "When the twelve tribes of Israel invaded the land of Canaan, they entered a country *which belonged absolutely to the domain of Babylonian civilization.*" In that we can discern the keynote of the book. Delitzsch believes that nearly everything which for ages has been considered a part of Israel's own peculiar possession and contribution to the world was really derived from Babylonia. He be-

gins with the Sabbath, and asserts that there can be "scarcely the shadow of a doubt that in the last resort we are indebted to this ancient nation on the banks of the Euphrates and the Tigris for the plenitude of blessings that flows from our day of Sabbath or Sunday rest." From this he proceeds point by point to show how first this and then that were derived from Babylonia. Finally he claims that the idea of God is Babylonian, and that the meaning of the old word El = god was originally "goal"—the goal of man's desires and hopes. And he asserts that this goal is *one*, and hence monotheism was a procession of the early Canaanites, "from whom the Israelites afterward sprang." He believes also that he has found in early Babylonian texts the words *Ia-ah-ve-ilu* and *Ia-hu-um-ilu*, which he translates, "Yahveh is God." If this be true even the divine name is Babylonian. What have we to say to this! Our reply is that we believe none of this extensive borrowing from Babylonia. We grant freely that the Old Testament does show some parallels with Babylonian literature and life, but we believe them to be comparatively few. The religion of Israel did not grow out of the Babylonian religion, but continually was opposed to it. Israel's monotheism did not come from Babylon. Delitzsch quotes the words "Yahveh is God" from an inscription of the Hammurabi period. But Hammurabi was a polytheist, and calls himself a favorite of Shamash and Marduk. His father was *Sin-muballit*, and Sin is the moon god, while his son was *Shamshu-iluna*, which means "the Sun is our god." As to the reading "Yahveh is God" we need only observe that it is too uncertain to be used to carry such tremendous consequences. It may just as well be translated "God may defend," if we read the words *Ia-a'-mi-ilu*. Or they may be read *Ia-'a-me*. Our only regret about the book is that Delitzsch wrote it. It gives far too much aid and comfort to a new school of wild criticism of which the talented Hugo Winckler is the chief exponent. The whole aim of Winckler at present seems to be to prove the utter dependence of Israel upon Babylon. The second of the books named above is written quite in Winckler's manner. Dr. Radau is an exceedingly ingenious and withal learned Assyriologist, whose book on *Early Babylonian History* we have already reviewed in this journal. His present venture is as learned as the former, and it is equally hard and technical reading. It is also disfigured by a sort of polemic that needs to be banished altogether from Assyriology. Here is a specimen of what we mean. He quotes a passage from Professor Hommel and then adds: "The nonsense that follows is too great to be reproduced here, and has, I suppose, been given up by Hommel himself." Radau is sorely mistaken if he thinks that this is either argument or reasoning or good manners. We freely admit that Hommel was wrong in the opinion quoted, but none the less was he worthy, by reason of his services to science, of respectful treatment. As to the main thesis of Radau's little book we can only say that it is too fanciful to be taken seriously.

We are accustomed to learning every little while that Israel's cosmology was derived from Egyptian or Indian or Greek or even from Irish mythology. But we are too hardened to believe in any of them. Radau has found a few more interesting and ingenious parallels, and this is all. Let us conclude this notice, which has extended too far already, with the approving quotation of a few sane and sober words of wisdom from Professor Karl Budde: "Babylonian literature may swell up into infinity, but it will have nothing to equal our prophets, nor even the historical portions of our oldest sources. Grateful as we, the representatives of Old Testament science, are to the excavations for each new ray of light and every enlargement of the scope of ancient history, we do not feel that the time has come to let our beautiful village be swallowed up overnight, so to speak, by the metropolis of Babylon; much less are we inclined to ask for this incorporation ourselves."

The Grounds of Theistic and Christian Belief. By GEORGE PARK FISHER, D.D., LL.D., Emeritus Professor of Ecclesiastical History in Yale University. Pp. xxii and 460. New York: Charles Scribner's Sons. Price, cloth, $2.50.

Few theological writers have rendered more notable service to evangelical Christianity in this country than Professor Fisher, and this has been one of his most widely read and useful works. In this new edition the whole has been carefully rewritten, the order of treatment changed, important additions made, and an appendix of seventy-five pages added. The first three chapters discuss the grounds of theistic belief. Of especial interest is the elaborate treatment of the argument from design, especially as affected by the theory of evolution. The author quotes Professor Carpenter's apt statement, that "evolution simply transfers the notion of design and end from the region of facts to that of laws; that is, from the particular cases to the general plan" (p. 46). The old teleology argued from the single instance, the eye or the wing taken by itself showing evident purpose and demanding a creative mind as explanation. Evolution simply shows us creative intelligence working through a system of laws to secure gradually such ends. The strength of the teleological argument to-day is in the system. Nature, whether viewed in its present state or in its development, is a system of thoroughgoing purposefulness. Philosophical evolutionism proffers an explanation for the single instance. It has none for the system. Whether as philosophy or science, evolution must assume, as stock in trade to begin with, matter of a particular constitution, laws of this kind and the other, variability, heredity, and all the rest. It simply crowds the problem a little further back. And so we are driven to an intelligent world-ground, which so constituted matter and framed its laws as that a purposeful world should result. The strength of this work lies, however, in the discussion of the grounds of Christian belief. We note, first, a significant change in order from the former edition, by which the first place is given to

the internal argument as against that from miracles. Christianity is set forth as its own defense, in its adaptation to man, in its transforming power as seen in society, in the superiority of its teachings, in the sinless character of its founder. Ancient philosophy "shows nothing nearer to Christianity than the saying of Plato that man is to resemble God. But, on the path of speculation, how defective and discordant the conceptions of God! And even if God were adequately known, how shall the fetters of evil be broken and the soul attain its ideal? It is just these questions that Christianity meets through the revelation of God in Jesus Christ" (p. 141). Miracles have a subordinate function in apologetics. How can we expect them to accomplish to-day what they failed to do for those who saw them? And yet they have their place. When Christianity by its inner worth and character has impressed the mind, we crave some attestation of objective character, such as these afford; and as an integral component of the historical message of redemption which we accept they demand a defense (pp. 174-177). Professor Fisher does not consider miracles as mere externals used as credentials; they are "not appendages, but constituent elements of revelation." The significance of this position is not fully developed. The argument, after the traditional manner, occupies itself chiefly with the historical and philosophical case that can be made out for miracles. There is also an eminently religious, a Christian, argument that can be made for the miraculous or supernatural in the narrower sense; and while there is need to assert the historical grounds and meet the philosophical objections, there is need also to show their significance for the Christian faith and the Christian life, and their close relation to the general question of providence and prayer. The author's discussion of the historical credibility of the gospels and their authorship has been considerably enlarged. Here is the conclusion as to the synoptics: "The early formation, under the eyes and by the agency of the immediate disciples of Jesus, of an oral narrative of his sayings and of the events of his life; its wide diffusion; its incorporation into the second gospel prior to the destruction of Jerusalem, by an author who had listened to Peter; the authorship of the basis, at least, of the first gospel by the apostle Matthew; the completion of the first gospel in its present form not far from the date of the fall of the city . . . ; the composition of Luke by a Christian writer who had access to the testimony that had been set down by disciples situated like himself—these are facts which erudite and candid scholars, both German and English, whose researches entitle them to speak with confidence, unite in affirming" (p. 235). All which may be commended to those who may suppose that the conclusions of Professor Schmiedel in the *Encyclopædia Biblica* represent the historical criticism of to-day. Over one hundred pages are given to the discussion of the value of the gospels as historical sources. In making this consideration central for his apologetics Professor Fisher follows the German mediating school, under whose

great leaders, Tholuck, Mueller, and others, he sat as student in his early days. It is also true, of course, that the Pauline epistles furnish equal if not greater materials for establishing an historical basis that shall stand the severest scientific test. The historical case is even stronger for these epistles than for the gospels. It is true that Van Manen, in the *Encyclopædia Biblica*, denies that "Paul was a writer of epistles of any importance; least of all, of epistles so extensive and weighty as those now met with in the canon" (vol. iii, 3632). But the hypercriticism of this Dutch school is hardly to be taken seriously. Even Professor Schuerer, in a recent number of the *Theologische Litteraturzeitung*, betrays his surprise that important New Testament articles should have been intrusted by the editor of the *Biblica* to this school of critics. The great letters of Paul are recognized as genuine by practically all students. They are probably the earliest as they are the best-attested Christian documents. And these letters not only witness to the first years of the Christian Church, but contain most important data concerning the life of our Lord. Their apologetic value from this standpoint has certainly not at yet been fully exploited. Of special value for our present situation are the two chapters on "The Relation of the Christian Faith to the Bible and to Biblical Criticism" and "The Gradualness of Revelation." The confounding of Christianity with a theory concerning the Scriptures has been a pregnant error of later Protestantism. Christianity seemed identified with the Scriptures conceived as mechanically inspired. Scholars have pointed out that this conception is a product of the early nineteenth century (compare Ritschl, *Gesammelte Aufsaetze*, Bd. i; Harnack, *Dogmengeschichte*, iii, 727; and Loofs, *Leitfaden*,' p. 371). The general discussion in Professor Fisher's chapters is a clear and helpful statement of the relation of the Christian religion and the Christian Scriptures. Christianity, he says, is not a book, but a new spiritual creation in humanity. Revelation is historical, and "the persons and transactions through which revelation is made are anterior to the Scriptures that relate them." "Christianity was not made by the Christian Scriptures. The fundamental reality is not the Bible, it is the kingdom of God." The Scriptures are "the documents that make us acquainted with the kingdom in its consecutive stages." We have not "a naked communication let down from the skies, but an historical revelation in and through a process of redemption" (pp. 323-335, *passim*). And this perception, Dr. Fisher declares, will overcome the timidity which "springs out of the idea of Christianity as exclusively a book religion, every line in whose sacred books is clothed with the preternatural sanctity ascribed by the Mohammedan devotees to their sacred writings" (p. 335). Here is place made for legitimate historical criticism, although Professor Fisher insists, of course, that the criticism which springs from or implies the rejection of the supernatural should have neither weight nor place with us (p. 339). In its new and improved form this volume will have a continued

and increased usefulness. It is the ripe fruit of a scholar who has combined learning, thoroughness, and the true scientific method with a positive and evangelical spirit, that showed a heart-appreciation of the interests involved. Such work ministers equally to the advancement of truth and the welfare of the Church. Dr. Fisher's own spirit and attitude are obviously indicated in his choice of the theologian and biblicist to whom he dedicates his book, and also in the language used in the dedication: "To William Sanday, D.D., LL.D., Lady Margaret Professor of Divinity at Oxford and Canon of Christ Church, whose writings are an example to contemporary scholars of thorough investigation and faultless candor." We heartily agree with the following just tribute to an ideal ecclesiastical historian: "Professor Fisher is a recognized authority in the domain of ecclesiastical history. He is so partly because of his ripe scholarship, but still more because of his scientific temperament. He has neither the audacity of a pioneer who cares only for new worlds nor the timidity of the traditionalist who is never willing to depart from his old habitat. The new fashion in thought neither fascinates nor repels him by its novelty. He at once takes it up for a careful and critical examination. He has peculiar ability, partly temperamental, partly acquired by long practice, in examining, sifting, balancing arguments *pro* and *con*. Had he given himself to medicine, he would have been a consulting physician; if to politics, a mediating statesman, not too radical to move slowly, not so conservative as not to move at all; if to law, his place would have been on the Supreme Court Bench. One goes to such a man, not for the latest word that has been spoken in philosophy, but for the latest word which philosophy has accepted as established. The reader may be sure that he will not find belated arguments redressed in modern phraseology on behalf of an ancient traditionalism, nor a fascinating plea for a hypothesis attractive chiefly because it is novel. What he will find is a well-considered statement of conclusions which the most judicial criticism regards as demonstrated."

The Christian Ministry. Its Origin, Scope, Significance, and End. By W. T. DAVISON, D.D. 16mo, pp. 65. Cincinnati: Jennings & Pye. New York: Eaton & Mains. Cloth, 15 cents.

This is the ordination charge delivered to the young ministers received into full connection in the English Wesleyan Conference last summer. Bishop Vincent, being "profoundly impressed by the force, the wisdom, the tenderness, and the rhetorical excellence of the address," has procured its republication by our Book Concern, in order that our young ministers especially may study from an English Wesleyan point of view the origin, scope, significance, and end of the Christian ministry. The subject is studied in the light of Paul's words in Eph. iv, 11, 12. The ministry is set forth as a gift of Christ to his Church for the promotion of the loftiest conceivable end, and this end is the perfect realization of Christ's

ideal for the individual, for the Church, and for all mankind; for the achievement of his own consummate likeness in each and all. We have space only for what Dr. Davison says about the various offices and functions of this ministry, as indicated in Paul's comprehensive enumeration: "*Prophets:* are they obsolete, extinct? Did they indeed disappear with the second or third generation of believers? Are we to think of them as men whose special function was to predict, or rather, as 1 Cor. xiv, 24, shows, men of exceptional spiritual insight and power of utterance, able to sound the unbelieving heart, so that one who enters the Christian assembly and hears them speak will 'fall down on his face and worship God, declaring that God is among you indeed'? Shall prophets be lacking to-day in Christ's Church? Is not this one of Christ's most direct and necessary gifts, that of men with power to discern spirits, to read the signs of the times, to turn the searchlight of divine truth into the crannies of the human heart, and on all the devious paths of human life; men with power to bring directly home to the human spirit, as if God himself were speaking, the weight and mystery of eternal things? The prophet is needed amongst us to-day. Brethren, covet earnestly the best gifts, but rather that you may prophesy. And remember, that in order to rise to this highest function, you must sink yourself to the very lowest. The man who 'speaks from his own heart' sees nothing. The true seer is he before whose eyes no scales of earth and self and sin are set to prevent the clear vision of God; one who is quick to catch the accents of the divine voice, his ear wakened morning by morning to listen, and his tongue taught day by day, as the tongue of the learned, how to speak a word in season to him that is weary. *Evangelist* was in the early days the name of an itinerant missionary of the Gospel, and the word has kept much of its old connotation. But in these later times, woe to that Church in which evangelism becomes the monopoly of the few, or the badge of a mere section of ministers. Every minister is to have the heart of an evangelist, and every Methodist preacher is, or ought to be, a home missionary. For consider. An evangelist is a man who is prompt to carry the glad tidings of the Gospel to those who need it, and in what part of what country are none such to be found? Many of these are living close by our side, moving unsuspected at our very doors. Those who need the Gospel do not all dwell in slums or wear rags. Never yield to the wretched delusion that your ministry has 'got beyond' this elementary but all-pervading function. You can never get beyond it. In your sermons, your Sunday school addresses, your private conversation, as well as in your open-air services, make the glad tidings of salvation known! Do not assume that men know all about the Gospel, or do not need its Gospel. In season and out of season, with no mere professional demeanor or cant phrases, but in a bright, cheerful, helpful spirit, be an evangelist! Carry the message of God's love in Christ to sinful men as

one which is continually passing afresh through the mint of your own experience and prove it to be current gold. Evangelize! First, last, middle, without end! It is work that never tires him who speaks, or him who listens, if it be rightly done. In 2 Tim. iv, 5, 'Do the work of an evangelist' is synonymous with 'fulfill thy ministry,' and the word is applied in the New Testament to all classes of Christian workers except the apostles, and they were evangelists above everything. *Pastors* and *teachers* are generally understood to be two names referring to one class. The two kinds of work indicated go together; they supplement each other, sometimes overlap each other. 'Pastor' takes us back to Christ's words to Peter in John xxi, 'Feed my lambs, tend my sheep, feed my sheep,' and it includes all kinds of attendance to all parts of the flock. You are bidden, in the words of the Ordinal, 'to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are scattered abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ forever.' Distinguish between a shepherd and—ugly word and awful thing—a hireling! A minister who professes to fulfill his duty by merely preaching sermons at times appointed, without looking after his people, is a hireling, not a shepherd. It is not a question of paying so many visits a week—though a definite record of the number of visits actually paid is useful, and often admonitory—it is the *caring* for the people, as an Eastern shepherd cares for his sheep, as Christ has cared for us. You may visit without caring; you cannot care without visiting. All is wrapped up in the having a shepherd's heart—the good shepherd giveth his life for the sheep. *Teachers*—but can we teach? Have we something to teach besides hearsays, something besides the Gospel alphabet, besides the 'fourth standard,' that almost every child in the Christian school has reached? How far are we beyond our highest pupils? Have many of them outdistanced us long ago? Brethren, you are to be teachers. Do you know the Bible? In the original tongues, well; but in the English tongue, do you *know* this Book of books? Do you know its less-trodden ways? Can you repeat from it at large and accurately? Can you give references freely, the substance of chapters and books readily? Histories, prophets, psalms, gospels, epistles? Tell me that you have traveled over a continent, and I will believe you, though it takes some journeying to do that even in these days; but you must be a traveler indeed if you know all the cities and villages in all the countries of this continent. Make it your aim to know the Bible through and through; wherever you are weak, be mighty in the Scriptures, and as a Christian minister you will never lack the power to teach. You must learn to know men also; but on this I will not enlarge. Two books are ours—the Bible and human nature—and alas for us, we know neither as they ought to be known. Lord, teach us to know thee and to know ourselves; to know thy Book and to know thy children

inside and outside thy Church—and then we shall be teachers indeed. The spirit of a prophet, the heart of an evangelist, the soul of a pastor, the mind of a teacher—these are the high qualifications which ought to characterize the Christian minister of to-day. Who is sufficient for these things? Thanks be to God who makes us sufficient, as ministers of a new covenant; not of the letter which killeth, but of the spirit which giveth life." The whole address, or sermon, is strong, clear, stimulating.

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

Meditations of an Autograph Collector. By ADRIAN H. JOLINE. Crown 8vo, pp. 316. New York: Harper & Brothers. Price, cloth, $3.

Not a few people have the passion for autograph collecting which Ik Marvel in his *American Lands and Letters* refers to as "that dreadful fever." Others have called it "an amiable folly." It may sometimes annoy persons of prominence, whose signatures are sought, but it is an innocent pastime for the leisure intervals of a working life. Who was it said, "Man is an animal which collects"? The author thinks "it must have been Andrew Lang, for he says most things nowadays." There was a distinguished Justice of the Supreme Court of the United States who used to collect almanacs, even those of Ayer and Josh Billings. To the autograph collector this is one response: "Dear Sir: Mr. Weller's friend would say that 'autographs is wanity;' but since you wish for mine, I subscribe myself faithfully yours, J. A. Froude." Russell Lowell spoke of the autograph album as "an instrument of torture unknown even to the Inquisition," and adds: "I am thinking seriously of getting a good forger from the State's prison to do my autographs; but I suppose the unconvicted followers of the same calling would raise the cry of 'Convict Labor.'" The vivacity and sprightliness of Mr. Joline's *Meditations* are reflected in his own words concerning them: "It is the privilege of age to be garrulous and unmethodical. One loses the capacity to be consecutive and orderly. When I was in Princeton I was taught to be precise and regular in the matter of composition, with my introduction, my proposition, my discussion, and my peroration. It is a blessed privilege now to be able to throw the introduction into the fire, dash the proposition out of the window, cast the discussion into the wastebasket, and toss the peroration after it. I scorn to be fettered by rhetorical regulations. There is not the slightest consecutiveness about these *Meditations;* that, to my mind, is their only justification." The author's free and easy method has made an entertaining book. This notice of an unconsecutive book may also take the liberty of being disorderly. Sir Walter Scott said that "a lawyer without history or literature is a mechanic, a mere working mason; if he possesses some knowledge of these he may venture to call himself an architect." Somebody said of Lord Brougham, "If he had only known a little law he would

have known a little of everything." General and Governor and Senator John A. Dix, scholar, soldier, and statesman, spent most of his life in public office. Of him Chauncey Depew once said, "He came to America in the *Mayflower*, and threatened to go over to the Indians if the Pilgrim Fathers would not elect him to an office." Governor Dix's translation of the sublime hymn *Dies Iræ* is one of the best. A jovial aid-de-camp to Dix, being asked what the general was busy about, answered, "The general is writing a Cicero." Hawthorne is said to have written concerning George IV: "This king cared as much about dress as any young coxcomb. He had taste in such matters, and it is a pity he was a king, for he might otherwise have made an excellent tailor." Here is an oft-quoted saying of De Quincey's: "For if once a man indulges himself in murder, very soon he comes to think little of robbing, and from robbing he comes next to drinking and Sabbath-breaking, and from that to incivility and procrastination." Leslie Stephen calls De Quincey "one of the great masters of English in the department of impassioned prose." Our author says that Sterne's *Sentimental Journey*, like Boswell's *Johnson*, Bunyan's *Pilgrim's Progress*, and *Don Quixote*, belongs to the immortal library which all men are believed to know by heart, but which no one ever reads entirely through. It is here declared that the atrocious scandal fomented concerning Byron, and preserved by the folly of Harriet Beecher Stowe, was without any real foundation. Leslie Stephen calls it a "hideous story, absolutely incredible;" and Mr. Joline believes that if Lord and Lady Byron had been left to themselves, free from the interference which outsiders so often inflict, there would never have been any serious trouble. "The noble art of minding one's own business is not cultivated as generally as it should be. Byron was not a saint, but a little tact and wisdom might have preserved harmony between him and his wife." Of that much-recited and strenuous poem, "The Charge of the Light Brigade," Tennyson said, "It is not a poem on which I pride myself." Young Tennyson was nicknamed by his fellow-students, "Miss Alfred." When the good Prince Albert died Thackeray cruelly and somewhat vulgarly exclaimed, "Poor, dear gentlewoman." Our author thinks that Tennyson was rather caddish when he called Bulwer

> The padded man—that wears the stays,
> Who killed the girls and thrilled the boys
> With dandy pathos;

and that the Laureate descended to billingsgate in this unpardonable verse:

> What profits now to understand
> The merits of a spotless shirt,
> A dapper boot—a little hand—
> If half the little soul is dirt?

On this the author comments: "I cannot resist the feeling that an affectation of clean linen and neat footgear has as much to commend

it as that of long cloaks, long beard, brutal brusqueness, and persistent chanting of one's own poems. Bulwer must have been a pleasanter man to meet than the flattered singer, the peer of the realm, the unmannerly autocrat, whose personal vanity was almost equal to that of General Winfield Scott, and I cannot compare it with anything more colossal. I yield to no one in my admiration for Lord Tennyson's poetry, but I refuse to concede him the right to be inexpressibly rude and offensive to his innocent fellow-beings." Charles Lamb wrote: "I never read books of travel, at least not farther than Paris or Rome. I can just endure Moors because of their connection as foes with Christians; but Abyssinians, Ethiops, Esquimaux, Dervishes, and all that tribe I hate. I am a Christian, Englishman, Londoner, Templar." Napoleon let all letters lie unopened for six weeks, in which time most of them had been answered by events; and S. J. Tilden, "that most modest, attractive, and unselfish of American politicians," is reported to have followed the same custom. Coleridge is said to have had an even simpler method, answering none and opening none. But the amiable Southey replied to letters often without a moment's delay. His kindly nature shows in his remark that a house is not perfectly furnished for enjoyment unless there is in it "a child rising three years old and a kitten rising six weeks." Dowden says that some of Southey's letters read "as if his whole business were that of secretary of feline affairs in Greta Hall." Referring to human gullibility, of which we have all heard much and furnished some, the author speaks of "poor M. Chasles, the foremost geometrician of France, who let Vrain-Lucas palm off on him as genuine a multitude of fabrications, including three letters from Cleopatra to Cato, one from Lazarus after his resurrection, and one from Judas Iscariot to Mary Magdalene—all *on paper and in the best of French.*" That liberty-loving German soldier, Baron von Steuben, who turned the desolate winter camp at Valley Forge into "a military training school, teaching, what our troops had never known before, promptness and precision in the manual of arms, in mass and ordered movement, in the use of the bayonet, and mastery of the charge and of fighting in the open field," wrote home once to an old soldier-comrade in Prussia: "You say to your soldier, 'Do this,' and he doeth it. In America I am obliged to say to mine, 'This is the reason why you ought to do that,' and then he does it." The American is a man and not a machine. On one page of Mr. Joline's entertaining *Meditations* Edmund Gosse tells of his methods of literary work: "I must use both day and night. Official business for the government takes the central part of the day, so that my books have been mainly written between 8 and 11 P. M., and corrected between 9 and 10 A. M. I find the afternoon an almost useless time, the physical and mental clockwork of the twenty-four hours seeming to run down about 4 P. M. I make no written skeleton or first draft. My first draft is what goes to the printers, and commonly with few alterations. I round off my

sentences in my head before committing them to paper. I can work anywhere if I am not distracted. The waiting room of a railway station or a rock on the seashore suits me as well as the desk in my study. I cannot do literary or any other brain-work for more than three hours on a stretch. I believe that a man who works three hours of every working day will achieve a stupendous result in bulk. But, then, he must be rapid while he is at work, and not fritter away his resources on starts in vain directions." On this our author remarks, "This is rather funny, for many men of brains work continuously many more hours than three each day. Gosse's labors are mere dalliance compared with the brain-work of a host of men, statesmen, lawyers, journalists, and others, who work hard every day for three times three hours." Our readers have now a fair idea of the lively variety of these *Meditations of an Autograph Collector.*

The Psychological Elements of Religious Faith. By CHARLES CARROLL EVERETT, D.D., LL.D., Late Bussey Professor of Theology in Harvard University. 12mo, pp. 215. New York: The Macmillan Company. Price, cloth, $1.25.

Here is the substance of the argument which Dr. Everett embodied in the introductory course of lectures by which he led his students to the longer course and main body of his instruction in which he dealt with the really great questions of religious belief, such as the being and attributes of God, human freedom, sin and salvation, immortality, and the organization of religion in human life. These introductory lectures deal with the elements of religion, the various definitions of religion, definitions of the supernatural, the place of intellect, and feeling in religion, and similar related topics. The most significant conclusion is that which gives the primacy to feeling as the most essential element in religion. "What is religion? It has been defined as identical with morality, but neither this definition nor the modification of it, 'morality touched by emotion,' satisfies us. If a man is indignant at some wrong does that make him religious? Is a man eager for justice necessarily a religious man? Religion has been defined also as man's effort to perfect himself, but a man may try to perfect himself without religion; and some religions do not aspire to perfection. Religion implies a relation between us and some Being beyond ourselves. . . . Where in life does religion find its seat? Religion is of the spirit. The elements of the spiritual nature are few. Intellect, feeling or emotion, and will—these are the elements of the inner life. Does religion belong primarily to the intellect, or to feeling, or to the will? . . . The first person to put theology upon a purely psychological basis, Schleiermacher, reached the result that feeling is everything in religion. Over against him, Hegel, while not denying the reality and need of feeling, yet gives it a subordinate place as compared with intellect. These men are the two Pillars of Hercules that mark the entrance through which one passes into modern theology. They supplement one another, each contributing a share of indispensable truth. We may note that feeling which has the

primacy in religion has the same primacy in life generally. Intellect brings to man his materials, feeling is his response to this material. Intellect is analytic, feeling is constructive. Intellect tries to explain and justify, yet never reaches that in which feeling rejoices. A picture may be all that the intellect can demand, and yet not excite feeling; the last touch and spell of genius cannot be described, though it may be felt. Intellect cannot explain why you love your friend. What you love is not the aggregate of his good qualities, which may belong equally to others whom you do not love. It must not be lost sight of, however, that feeling needs the intellect, not only to provide materials but to preserve a sane balance, and also to develop feeling. The working of the intellect stimulates the growth of feeling. A man's feelings are like an organ; the intellect is like the player whose touch brings out the music with manifold variations. Yet feeling has the primacy. What we do is done for the sake of feeling. In science and philosophy feeling is the beginning, the middle, and the end. The desire to know or to explore, the charm of mental activity, the hope of discovery, the desire for eminence—these in both science and philosophy stimulate the student. Feeling in one form or other first prompts to study and then sustains him in his work; and at the end of any study there is the feeling of joy in success and in an enlarged horizon." In another connection we find the following: "We often speak slightingly of what is known as deathbed repentance, and assume that the murderer, for example, who dies on the scaffold expressing repentance for his crime is necessarily a hypocrite. Yet there is no reason why such repentance may not be real. The man is taken out of the temptations and all the usual relations to which he has been accustomed; he can see good and evil without bias; he can see clearly where he has done wrong. At such a time a man's nature is like the compass that has been lifted to the masthead, above any interference from surrounding influences. His better instincts are free from perverting attractions. Of course, if the compass is brought down to the deck again, it will vary as before; and if the man who has been at the point of death is allowed to live and comes back into the accustomed relations, old attractions and temptations may again influence him, but this does not argue his repentance insincere. Now, religion aims to make repentance and the abhorrence of sin permanent; it seeks to raise the man to a higher level of life where low influences shall have less power, and the higher instincts be free to control him." The definition of religion at which Dr. Everett arrives at the end of his reasonings is this: "Religion is a feeling toward a supernatural Presence manifesting itself in truth, goodness, and beauty." These lectures lack the literary charm which we found in the volume of the author's essays lately noticed in these pages. But literary grace and elegance are scarcely looked for in treatises on psychology, philosophy, or any scientific writings. The desiderata are lucidity and precision.

In God's Out-of-Doors. By WILLIAM A. QUAYLE. 8vo, pp. 232. Cincinnati: Jennings & Pye. New York: Eaton & Mains. Price, cloth, ornamental, $1.75.

The versatility of the author of *The Poets' Poet and Other Essays, A Hero and Some Other Folk, A Study in Current Social Theories,* and *The Blessed Life* presents us now with something entirely different. A Boston paper says that in these days of highly ornamented bindings it takes a bright book to live up to its cover. This one certainly does; it is sunlit, golden, and verdurous within as without. The publishers have done their work handsomely, so that with the numerous exquisite and fascinating photographic illustrations taken from God's out-of-doors we have here a sumptuous and extremely attractive volume. Of Nature books in these days there is a wide variety, but none before like this one. John Burroughs, James Lane Allen, Neltje Blanchan, Mrs. F. T. Parsons, Dallas Lore Sharp, Henry van Dyke, Maurice Thompson, Mabel Osgood Wright, Schuyler Matthews, Ernest Seton, Charles G. D. Roberts, William J. Long, Bishop Goodsell, and many others have enriched our literature with studies, descriptions, and appreciations of Nature's numerous folk and manifold phases, until it might be supposed that nothing new could be written. But each sensitive soul makes its own individual reaction to cosmic stimuli, and Dr. Quayle's revel in God's out-of-doors is certainly *sui generis.* We call it a revel, for such it surely is—an intellectually voluptuous revel of joyous abandon to the healthy, exhilarating delight that God's own child can find in this wondrous world which is one chamber of his Father's house. One's delight "When Spring Comes Home" is here, and one's feelings "When Autumn Fades," one's watching of "The Goings of the Winds" and "The Windings of the Stream," one's pleasure in "Winter Trees" and "Golden Rod," and the etchings "On Winter Panes," the pensive satisfaction in "I Go A-Fishing," the brisk and breezy exercise of "Walking to My Farm," and then "My Farm," which recalls John B. Gough's answer to an inquiring friend, "I raise quite a variety of products on my farm, but the principal crop is bills." Whittier said, "It is a good thing for a man to own a bit of ground, for he then feels sure of a foothold and has a title which extends as high as the sky." The courts in New Zealand long ago decided that much concerning a land-title. One who owns not a mere bit of ground, but a vast estate of eighty acres, must be regarded as a land-LORD, even if he raises on it more sentiments than cents, more delight than dollars. *In God's Out-of-Doors* exhibits a luxuriance like that of the June-world, splendid with the florid bloom of exuberant vitality; there is in these pages the merry heart which doeth good like a medicine; there are bubbling springs of irrepressible youthfulness of spirit; there is the charming waywardness of a bloomy fancy like wild clematis foaming over rocks and fences; there is something like Emily Dickinson's dandelion, which "first uplifts a pallid stem and then a shouting flower;" there is a robust healthiness as ruddy as the face of a man who rides an eager horse twenty miles against a

boisterous and buffeting wind; and there is in every page the ardent, unaffected lover of God's out-of-doors, who, as he tells us, wishes by this book to fill other hearts like his own "with love of flower and woodland path and drifting cloud, and dimming light and moonlit distance, and starlight, and voices of bird and wind, and cadence of the rainfall and the storm, and to make men and women more the lovers of this bewildering world, fashioned in loveliness by the artist hand of God, and to bring them into that fellowship and love with God which is the poesy and eloquence of life." We have read an essay entitled "Preacher and Poet;" the two are sometimes one, as in the volume before us. Our readers remember that in our January number of last year they took "A Walk Along a Railway in June" with Dr. Quayle, the title and time of which must have recalled to some one Sidney Lanier's exquisite verses, "June Dreams, in January." Only by a mental freak inexplicable by any law of association, and only in a mind as flighty and inconsequent as a flying squirrel, could anything in the volume before us cause a reader to recall the words of Spartacus to the gladiators, "To-morrow some Roman Adonis will pat your red brawn and bet his sesterces upon your blood;" for Adonis is nowhere in this book, though, if he were, he might perhaps find brawn to pat and blood to bet on. Possibly, after all, a mental transit from *In God's Out-of-Doors* to the gladiators is not much more mysterious and recondite than the analogical connection in Thoreau's words, "I love the Greek language; it sounds so much like the ocean." And, by the way, all our American Nature writers probably derive in some degree from Thoreau, in whom a college course did not destroy his rare fineness of sense, his supersensitive and tender heart toward all forms of life, or his primal delight in rank wild nature. He went from Cambridge to the woods and took his postgraduate course in the University of Out-of-Doors, as all anæmic and emaciated students might, for a time at least, profitably do. If this book notice had turned into a revel as blithely lawless as Bliss Carman's *Songs from Vagabondia*, it might plead in extenuation that it had become exhilarated with the oxygen and intoxicated with the exuberance which brim and sparkle in the book *In God's Out-of-Doors*, the author of which is the willing thrall of Nature's loveliness, rejoicing in the splendor of the handiwork of Him "who makes the morning the herald of His glory and lifts along the glowing West the standards of the sunset."

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

The Holy Land. Described by JOHN KELMAN, M.A. Painted by JOHN FULLEYLOVE, R.I. 8vo, pp. 299. London: Adam & Charles Black. New York: The Macmillan Company. Price, cloth, ornamental, $6.

In this superbly illustrated book Mr. Kelman does not attempt to add anything to the scientific knowledge of Palestine, yet this is not a mere itinerary or journal of experiences and adventures of the

road. The main object has been to give a record not so much of incidents as of impressions bearing upon the geography, the history, and the spirit of Syria. Two other books are referred to as of especial practical helpfulness, Colonel Conder's *Tent Work in Palestine* and George Adam Smith's *Historical Geography of the Holy Land*. Mr. Fulleylove's water color paintings, of which nearly a hundred are here handsomely reproduced, make a rich and brilliant volume. They are worthy of a place along with the most striking paintings in the same Palestinian field by the great artists Verestschagin and Tissot, whom in fact Mr. Fulleylove's conceptions and execution distinctly recall. These pictures of famous places and sketches by the wayside are all admirable in sentiment and composition, reflecting most beautifully the light and color and spirit of Syria. The wretched moral and physical condition of the inhabitants of Palestine under the curse and blight of the rule of the "unspeakable Turk" is impressively portrayed by Mr. Kelman. The Christian traveler in Syria is oppressed by a sense of its desertion. "We'll leave our bones in this God-forsaken country if we do not get out of it quickly," said one tourist, sickened and appalled at the conditions around him. The land was doomed when it drove out Christ. "They besought Him that He would depart out of their coasts, and He entered into a ship, and passed over and came unto His own city." Yet He will come again. His enemies still keep in its place the venerable record which predicts it. The great mosque in Damascus was built upon the ruins of an ancient Christian church. But the original walls were not entirely demolished, and among the parts built into the new Mohammedan structure was a beautiful gate on whose lintel may still be seen inscribed in Greek, "Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion endureth throughout all generations." Mr. Kelman writes: "To see this inscription we climbed a ladder in the Jewelers' Bazaar. At the height of some fifteen feet we stepped upon a ledge of rather precarious masonry, and after a short scramble along this came to the lintel, half concealed by a rubble wall running diagonally across it. A stranger was with us, a devout Christian from a town far south of Damascus. In the whole city nothing moved him so deeply as this stone, and he exclaimed, 'It was the Christians' fault—they were so rough, so rude, so ignorant—it was lost to them by the will of God—but *He will have it again*.' And He *will* have it again, sooner or later. As Shelley wrote, 'The moon of Mahomet arose and it shall set.' When Omar heard that Mohammed was dead he would not believe it, but proclaimed in the mosque at Medina, 'The Prophet has only swooned away.' Nevertheless Mohammed was dead, and his dead hand has held the land in slime and putrefaction for thirteen centuries. But Christ, having risen from the dead, dieth no more, and the future of the land belongs to Him. To the Western world He has fulfilled His tremendous claim, 'I am the resurrection and the life,' not only in the assurance of immortality, but in the

spring and impulse which His faith has given to noble ideals of individual and national life. And Christian hope expects the same fulfillment for the land where the promise was first spoken. The signs of such fulfillment are in the Christian missions scattered over Syria, from Zahleh, where Gerald Dale labored and died, and Beyrout and Damascus on the north, to Hebron on the south. And outside of, and far from, the missions a secret and incalculable leaven of Christianity spreads undetected, so that, as a Moslem said of India, a great many Christians will rise out of supposedly Mohammedan graves in the last great day. One's impression of the misery of the land deepens as travel is extended. Sores, exposed and flyblown, sicken one by many a wayside and on many a city street. The dirt and stench of the houses make the heat and sunshine terrible. You are oppressed with your sense of a sick land around you. Suddenly you emerge in a mission station, and a feeling of immense relief takes possession of you. There, at last, is a sound of health and joy; these are spots of brightness in a gray, grim landscape, little centers of life in a land where much is morbid and diseased. It is in Palestine as elsewhere—no one can see the mission work without a new enthusiasm for missions. At home one believes in them as a part of Christian duty and custom. On the spot one thanks God for them as almost unearthly revelations of 'sweetness and cleanness, abundance, power to bless, and Christian love in that loveless land.' In the desecrated Holy Land, as in all unhappy countries, missions are fighting disease and death and ignorance and sin in Christ's name, and the Far East is learning that now as aforetime Jesus is the Healer of men."

Christian Missions and Social Progress. By Rev. JAMES S. DENNIS, D.D., Author of *Foreign Missions After a Century;* Member of the American Presbyterian Mission, Beirut, Syria. Two volumes. 8vo, pp. 468, 486. New York and Chicago: Fleming H. Revell Company. Price, cloth, $2.50 per volume.

Centennial Survey of Foreign Missions. A Statistical Supplement to *Christian Missions and Social Progress,* being a Conspectus of the Achievements and Results of Evangelical Missions in All Lands at the Close of the Nineteenth Century. By Rev. JAMES S. DENNIS, D.D., Chairman of Committee on Statistics, Ecumenical Conference of Foreign Missions, New York, 1900. Crown 8vo, pp. 401. New York and Chicago: Fleming H. Revell Company. Price, cloth, $4.

One is first of all amazed at the courage which dared undertake so huge a task, and the prodigious industry which has completed this orderly and comprehensive survey of the manifold results of modern missions. Next we wonder at the encyclopedic knowledge of the vast world-field possessed by the author; such knowledge as only a lifetime of concentrated and consecrated study could acquire. In these three superb volumes a man who Knows "draws the Thing as he sees It for the God of Things as They Are," and for all men who care to learn Facts. Last of all, we are impressed with the overwhelming proof here furnished of the mighty power of the Christian Gospel to transform and save all peoples. Never before have the enterprises of Christian missions, their methods, their

heroes, their victories, the steadiness of their progress, and the grounds of confident hope, been presented in such colossal and imposing unity. All criticisms of foreign missions and missionaries are swept away before this flood of facts—this tremendous story of achievements. The student of these great volumes hears sounding through their ordered alcoves of piled-up evidence "a strain of melody which is the prelude to that song of triumph which the redeemed of all nations shall sing." In these figures and statistics one hears the tramp of armies on the march in the most beneficent, beautiful, and mighty world-movement known to human history. This survey of all mission work is also an education in denominational fraternity, for nowhere is unity of spirit and action forced upon Christians as in missionary fields. Numerous photographic illustrations show scenes and fruits of mission work. Nothing seems lacking to make this a complete Thesaurus of facts and data concerning missions. Its picture of the world as it is shows the ethnic faiths to be decadent and morally gangrened, and calls loudly upon the disciples of the one Universal Religion to give the Gospel to the darkened, degraded, and suffering races of mankind. Dr. Dennis gives us not a mere compilation of statistics, but much rich material in lectures which argue and illumine every question that is related to or affected by the work of missions. It would be interesting to quote. All Hindu sects are agreed on this one doctrine: "We believe in the sanctity of the cow and in the depravity of woman." In some parts of Africa "five blue beads will buy a woman, but it takes ten to buy a cow." Rudyard Kipling has written that the secret of the degradation of India lies in the unnatural and cruel treatment of women: "The very foundations of life are rotten, utterly rotten, and beastly rotten. The men talk of their rights. I have seen the women that bear these very men, and—may God forgive the men!" But they most certainly do not deserve forgiveness. The large oblong volume, the *Centennial Survey* serves as a supplement to the two previous volumes on *Christian Missions and Social Progress*. It contains complete tables in which the statistics of missions are arranged under headings entitled Evangelistic, Educational, Literary, Medical, Philanthropic and Reformatory, Cultural; and treat of Missionary Training Institutions and Organizations, both home and foreign, and of Mission Steamers and Ships, all of which is followed by a complete Directory of Foreign Missionary Societies. From the Final Summaries representing Net Statistical Totals for the world we glean the following: There are in the world 558 foreign missionary societies, with an annual income of $19,598,823; there are 6,027 ordained missionaries, 711 physicians (489 men and 222 women), 3,478 lay missionaries and men physicians, 4,262 married women not physicians, 3,496 unmarried women not physicians, making a total of 18,164 foreign missionaries; 4,076 ordained natives and 73,057 unordained natives—preachers, teachers, Bible women and other helpers, making a total of 78,350 native workers. The most cursory reader

of these great books must be impressed with the dynamic power and momentum of the kingdom of God as now in action throughout the world. From Dr. Geikie we quote this: "The provisions indicated in the New Testament are ample, whether these be natural, providential, or supernatural. We are assured that there is to be a restoration of all things, and this magnificent result is to grow out of energies, active or latent, now existing in the Christian Church. The commanded business of the Church is the conversion of the world; and God does not demand from unit or corporation what it is unqualified to perform." And from Dr. R. S. Storrs is the following: "Men say sometimes, with Pilate of old, 'What is Truth?' That was not a serious question, of course; it was only the sarcasm of proconsular arrogance. Truth—it is a dream of the mind, he implies; it is a breath in the air; truth has no power; one rush of the Roman legionaries and it vanishes forever. Ah, but that truth at which Pilate sneered took the mighty empire of which he was a subordinate official, and crushed it at last as the mailed hand of a giant might crush an eggshell. Pilate was mistaken. And men of the world are mistaken now, when they say that the Gospel is an ineffective force, something for women and children, something for sick people, perhaps, but which for the prosperous and powerful is nothing but breath. The Gospel of Christ is invisible but dynamic. See how it operates on individuals and communities wherever it goes. It touches evils, cruelties, vices, despotisms, to loosen and dissolve them; just as the ice bank in springtime does not require to be broken up by drill and dynamite, but melts into drops and ripples, into rills before the kiss of sunshine in the warmer air. That is the way in which the Gospel produces its sublime effects wherever it is preached and established among men. God means the future of this world to be molded and glorified by the Gospel of Christ, by the invisible power of which the nations are to be redeemed and elevated. And all we are to do our utmost to promote this ever-advancing plan of God in the world." The weighty worth of these three great volumes must be to Dr. Dennis a sufficient reward for his enormous labor; and every purchaser of them will feel that they more than repay their cost.

European Days and Ways. By JAMES F. RUSLING, A.M., LL.D., Brigadier General (by Brevet) United States Volunteers, Author of *Across America*, *Men and Things I Saw in Civil War Days*, etc. Crown 8vo, pp. 420. Cincinnati: Jennings & Pye. New York: Eaton & Mains. Price, cloth, ornamental, $1.50.

Those who read that vivid, realistic, and stirring book, *Men and Things I Saw in Civil War Days*, do not need to be told that this new volume from General Rusling's pen is the work of a master of eyewitness description. Few men have written who had a finer gift for making the reader see, as if with his own eyes, what the author sees. Something in it suggests the lawyer; the blending of fluency and exactness in its style may be the result of long practice at the bar. General Rusling's book makes us see how Europe looks to-day

to a practiced observer who travels with open eyes and keen intellect through Italy, Switzerland, Austria, Germany, Holland, France, England, and Scotland. It is a common-sense account of a tour which is easy for anyone to take. For those who plan to take the trip this book is informing and preparatory; while for those who must stay at home it is with its pictures and matter-of-fact narration of experiences an entertaining substitute for the journey. Where all is good it is difficult to say which is best, but the chapters on Rome, Venice, Nuremberg, Brussels, Paris, London, and England are conspicuously interesting. But the most remarkable chapter in the book is that on "Waterloo." It indicates intimate familiarity with Waterloo literature, including the official reports on both sides of that desperate and decisive conflict. It is such an account of the battle of Waterloo as only a soldier, a general, with full military knowledge, studying on the spot the progress of the fight, could possibly write. To a civilian's judgment it seems an extraordinary achievement—altogether the most intelligible, vivid, and illuminating explanation and description of that tremendous struggle in which the defeat of Napoleon and the victory of Wellington decided the fate of Europe. Anybody who reads these twenty-five pages will understand Waterloo. General Rusling enters on his description thus: "In many respects Waterloo is indeed an ideal battlefield, and not unlike our own Gettysburg. It is easy to see why Wellington won, when one rides over the battlefield. I never understood it before going there. Let me see if I can now make it plain to others. . . . Here on the crest or ridge of a long swell Wellington posted the English army. Opposite, a mile or so away, on a much lower swell, Napoleon posted the French army. This was not unlike Meade and Lee at Gettysburg, on Cemetery Ridge and Seminary Ridge, respectively. Between was a considerable intervale, and, as Napoleon attacked, the French had first to march down and across, and then charge up, much as Lee had to do; and Wellington had only to stand still and hold fast, as Meade did, with Mount St. Jean and La Hougomont to help him, as Meade had Kulp's Hill and Little Round Top to help him." Throughout his description General Rusling notes the various points of similarity between Gettysburg and Waterloo. He points out Napoleon's mistakes, and evidently thinks Meade made a stupendous mistake, on the last day of the Gettysburg fight, in not charging with all his army upon the defeated and retreating Confederates, sweeping all before him, and making a merciful end of the war then and there. If Grant had been in command at Gettysburg that is what would have happened. Lee's army would not have been allowed to get away. Appomattox would have happened at Gettysburg. The publishers have done handsome justice to General Rusling's energetic and engaging story of travel, and a full index makes the inwards of the book easily accessible. Of making many books of travel there is no end; the impulse seizes multitudes of tourists; but the contents of this one justify its existence.

MISCELLANEOUS.

The Man from Glengarry. By RALPH CONNOR. 12mo, pp. 473. New York and Chicago: Fleming H. Revell Company. Price, cloth, $1.50.

Glengarry School Days. Same author and publishers. 12mo, pp. 340. Price, cloth, $1.25.

The first of these two books has sold one hundred and fifteen thousand copies, and fifty thousand of the second were ordered before it was off the press. Such is the phenomenal and persistent popularity of the author of *Sky Pilot* and *Black Rock;* and such the public's "Oliver Twist appetite." All the books which have made Charles W. Gordon famous are virile, wholesome, full of the freshness and ruddy vigor of out-of-doors, astir and eventful with the swift rush of incident, full of strong characters, morally bracing, and noble to the top of possibility. They burn and throb with healthy excitement. For man or woman, boy or girl, they have an irresistible spell. For city boys or country boys *Glengarry School Days* is a great book, and no less attractive to older people. All four of Ralph Connor's stories are as full of fight, physical or spiritual, as Louis Stevenson's *Treasure Island*, and as fascinating to battle instincts as the *Pirate's Own Book;* while at the same time they are as religious in effect as a revival meeting. The core of the author's creed seems to be that the soul is saved by fighting the devil, and every chapter rings with the clash of moral conflict. It is a spiritual prize fight, muscular, sinewy, gritty, sometimes grim and bloody. Then there is the exultant joy of moral triumph, and all along these stories are suffused with the sweet and the tender in a way to fill the eyes and choke the throat. No wonder that when the publishers announce a new book by Ralph Connor they are flooded with advance orders by the next mail.

The Illustrative Lesson Notes. By Rev. THOMAS B. NEELY, D.D. LL.D., and ROBERT R. DOHERTY, Ph.D. Pp. 400. New York: Eaton& Mains. Cincinnati: Jennings & Pye. Price, $1.25

The unusual excellence of this annual for 1903 attests the care and labor of the authors in its preparation. Since lesson helps are needed by all workers in the Sunday school field it is difficult to imagine how a more useful requisite than this could be produced or desired. The notes, presenting in condensed form the salient thoughts of the best commentators on the sacred text, constitute a library in themselves, while the maps and illustrations with which the book abounds render the student thoroughly familiar with the geography and topography of the Holy Land. A new and valuable feature of the volume for 1903 is the insertion of the American Revision for the parallel lesson text. The ripest scholarship of the age is reflected in this revision of the text, and the use made of it in the parallel passages cannot but win for the authors the grateful appreciation of Bible students.

METHODIST REVIEW.

MARCH, 1903.

ART. I.—IS IT A GOOD OR A BAD INHERITANCE?

IN the original preface to the Sunday Service or Prayer Book revised and recommended by him to the societies in America, of date September 9, 1784, John Wesley says: "I believe there is no liturgy in the world, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety than the Common Prayer of the Church of England. And though the main of it was compiled considerably more than two [now three] hundred years ago, yet is the language of it not only pure, but strong and elegant in the highest degree." He goes on to say that in the revision made for American Methodists there is little alteration except as to the omission of holy days, the shortening of the Lord's Day service, the omission of certain sentences in the offices of baptism and the burial of the dead, and, what is very significant, the leaving out of many psalms, and many parts of others, "as being highly improper for the mouths of a Christian congregation." Thus he claimed and exercised the right of sitting in judgment on what among the chapters of the Old Testament was fit and suitable for Christians. To this extent he was a critic of the ethics of the Old Testament. It may also be said, in passing, that in his *Philosophy* he adopted with hearty approval, quoting several pages, the views of a Swiss *savant* which cannot easily be distinguished from the doctrines of theistic evolution.

This prayer book was accepted by our fathers, and evidence of its use in its entirety is not wanting; as evidence also is

not lacking that in apparel, robes, and belief in three orders (not the same as Anglican orders, but still three) some of them felt themselves to be in close sequence to the ministry of the parent Church. It is also true that the book as a whole, both as to the mass of the ministry and of the people, fell very early into disuse and even dislike, except as to the forms for special services. To this several causes contributed. First, and chiefly, the Revolutionary War bred strong prejudice against things English. Until comparatively recent years our younger sister the Protestant Episcopal Church suffered greatly from this prejudice. It is singular, to say the least, that Asbury, himself an Englishman, suffered so little as he did. It argues well for his tact and essential Americanism that he was so readily accepted as a leader by our fathers upon the nomination of Wesley, shrewdly reinforced by election by his brethren. Connected with this prejudice against things English was the feeling which led the Conference to drop Mr. Wesley's name from the Minutes for a while—a gentle hint that he was no longer master of an international situation.

But mainly, however, the book fell into disuse because it was found impossible to make it effective in the missionary work of the Church. An obligatory ritual largely confines the Church which commands it to the pavements of the cities and the denser communities. How different appears the Roman ritual in a country chapel and in a city church! For missionary reasons, with others, the Protestant Episcopal Church has permitted the abridgment of her services, and even the disuse of the ritual entirely on occasion.

Our Church has always, sometimes wisely, more often unwisely, taken color from her surroundings. Her ecclesiastical justification from the beginning was in her middle place between prelacy and independency; between wholly ritualistic and nonritualistic churches. But wherever she invaded territory occupied by Congregational or Presbyterian churches she found intense prejudice against prayer books or any established forms of religious expression. As always happens,

informal forms were substituted. All who recall the conditions as late as 1840-50 know that few ministers of the non-liturgical churches avoided pet forms and phrases in the long prayers, and few laymen in our own prayer meetings failed to give predictive certainties as to what the phraseology of their prayers would be. Owing to these conditions, therefore, it is true that from the year 1800 at least to the year 1890 there was little or no tendency to be observed anywhere within the bounds of the Methodist Episcopal Church toward a more elaborate ritual or to the greater use of the Sunday Service. Forms for baptism, marriage, ordination, burial of the dead were printed in the Discipline, taken wholly from the Book prepared by Mr. Wesley and made obligatory on our ministers for these special occasions. But the Sunday services were left to the judgment of the pastors, under certain small Disciplinary directions as to the order of worship. This is the more noteworthy from the fact that during the most of this time our ministry was trained in Watson's *Institutes*, which strongly declare that the best worship is that which unites the liturgical and the extemporaneous, and from the fact that during all this time certain families of intelligence and wealth and certain of our ministers left for a liturgical Church; giving to us as the chief reason, whatever else may have been more or less operative, their preference for a liturgy as a safeguard against carelessness and irreverence in public prayer. Our fathers must have felt this last to be a real danger, or else they would have trusted our ministers in the matter of sacramental and other services. They were so far from doing this that they provided, when the Sunday Service fell into disuse, that for all sacraments and special services a noble liturgy should be of obligation.

It is still a question whether liturgical or extemporaneous prayer is the more productive of carelessness or formalism in devotion. All have seen the liturgy galloped through, as all have known extemporaneous prayer skimped in time and quality. The question seems to be more related to the religious condition of the supplicant than to the manner of

prayer. He who forgets he is praying will be irreverent in either way. A liturgy may be intoned by a parrot of a priest. An unwritten prayer may be droned by a bagpipe of a minister. Just, then, as in extemporaneous prayer, in which the minister controls both time and language, lazy undevoutness may avoid the stress and struggle of petition, so may undevout laziness rejoice in a ritual which tells what to say and when to say it—even as to when one shall say "Amen!" It is easier to be carried than to propel one's self. It cannot be denied, however, that an obligatory liturgy is a great protection against irreverent thought and expression.

It would appear that when culture remains devout its Godward movement is, in many cases, aided by forms of prayer. Culture loves to associate itself with the past; is built up, in fact, by what men have been, said, and done through the centuries. The cultured mind has a contemporaneity with all ages and all souls as the uncultured mind has not. It is not surprising, therefore, that there is among such a preference for liturgical worship. Familiar with the literature of the subject, students of the personalities whose aspirations have found expression in these stately songs and prayers, familiar also with the action of the saving salt therein contained which has brought reform out of corruption and produced saints in every fond and credulous century, thus entering into the struggles and victories from which all abiding liturgy takes birth, they feel themselves, in its use, not to be praying and praising in solitude but joining with the whole company of the faithful and "the general assembly and church of the firstborn." The number of such is increasing among us. They are at home in proportion as our inheritance enters into their life. On the other hand, it is not to be forgotten that culture has not always brought God nearer to man. The plain and unschooled prophets of the olden times saw him and "heard him in the wind." It is only of late that the growth of science has reinforced the old Hebraic doctrine of the immanence of God. Modern culture fortified by the scientific curriculum does bring God and man into closest relationship. It, as never

before, expounds that great sentence, "In him we live, and move, and have our being."

To-day the religious of little education see God as near to them as did the ancient saints. What is done God does, a doctrine not the same as that of secondary causes. God is something more to them than "a power which makes for righteousness." He is a Person, near, present, intimate, loving. He speaks, listens, touches, inspires. Such, accordingly, address him with an intimacy of tone and manner which springs from the quality of their faith. Such familiarity appears irreverent to those whose meditations remove him farther from man and who are more moved by his power than his love. These last condemn because they do not understand the raptures of souls who believe they have seen "the beauty of the Great King." It is to be remembered, therefore, that not all which appears to be irreverent is really so. On all matters there is greater familiarity and a more pronounced manner among the unlearned than among those of greater opportunity. It is no crime among the masses to be interested in the affairs of their neighbors. An Englishman has defined good breeding as "the habit of not being interested in another's affairs." It is not a wrong among the simple, hearty, helpful, and brave "common people" to invade the personality of another with intimate and searching questions or with free and full narration of feeling and experience; nor is their vocal manner subdued by those canons of self-restraint which command the cultured. They laugh, talk, and sing loudly. They enjoy brass bands and have little use for a string quartet; they can find something in a thundering overture and nothing in chamber music. They greet each other vigorously, not to say roughly. Even their profanity is often without venom, and, in their thought, little more than emphasis. The tests of life often show such to be more truly sincere, kind, helpful, and brave than those whose voices and manner are attuned to social pitch. It is hardly a question whether there is not a more irreverent unbelief in an utterly frigid manner in religion than in the boisterousness in service so offensive to most. The true Church

of Christ has room and use for both these classes. If the Church finds herself losing either she is failing in part of her mission. Christ means that his Church, like himself, should have assimilative power. He is to bring together in one all things unto himself. The Church ought to be, and is, the bond of society, the link between classes, tastes, and conditions. With all her failures she is this vastly more than any other institution. Trades unions may rail at her, but it is her sympathy with toil which compels concessions from the well-placed, as it is her doctrine of brotherhood which rebukes caste and confirms the equality of all in redemption and opportunity.

What has been said thus far is the preparation for answering wisely the question whether the Ritual or Prayer Book inherited from the English Church through Wesley is a good or a bad inheritance; whether we have made such use of it in the past as was intelligent and helpful; whether we can wisely proceed to use more of it in our regular Sabbath worship; whether this, like the services for special occasions, should be obligatory, or whether it should be left to the needs and judgment of the individual churches. Before attempting an answer to these questions it must be determined whether there is any increasing demand for such services anywhere in the Church; whether we have churches which in experience and practice find increased interest and helpfulness to Sabbath worship through additions from the Sunday Service.

Such churches exist already, and the tendency everywhere among us is to enrich public worship by the documents and forms of the past. Of this a late General Conference took notice, adding to the recommended order of worship the recitation of the Apostles' Creed and the singing of the Gloria Patri. These amendments have proved so acceptable that it is probable there is now more uniformity in our public worship than at any other period of our history. It is to be noted, however, that these recommendations followed the practice of the Church rather than led it. Attempts to enrich public worship were so widespread, and had produced such variations, that

the General Conference was hopeless of bringing our churches to uniformity except by concessions in the directions already established. Still, while generally acceptable, these have not fully met the wants of all our churches. One large, influential, and wealthy city church in the East has gone much farther, as have more modest country churches in Illinois and Massachusetts. Vested choirs are not infrequent also; uniformity of dress having been found a great help in suppressing vanities of apparel in the choir and also in merging the individual in the mass—always desirable where cooperation is a necessity. Processions are not unknown, nor recessions; some holding that the orderly incoming and outgoing of ministers and choirs to and from their proper places in public worship are more desirable than helter-skelter arrival and departure. Nor are we without a strong tendency to banish the choirs from behind the minister and relegate them to a corner of the church or to stalls in a chancel. The writer confesses to a very strong sympathy with those who do this. If ever there was an invention for the destruction of the effect of a sermon it is in having a dozen young people, sometimes dressed to the last extravagance and exuberance of fashion, as the background on which are projected the person and gestures of the preacher. In at least two churches recently built the communion table and altar rail are back in the chancel, while the edge of the chancel platform is separated from the front row of seats by an aisle only. This arrangement is like that of the Protestant Episcopal and Roman Churches and permits the preacher to stand much nearer his congregation. It has the symbolic advantage of putting the communion table and pulpit on the same level as means of grace. Hitherto with us the pulpit has almost invariably been above the altar; a symbolism never countenanced by the faith of the Church.

The reports from the churches above mentioned seem to indicate that our people are gratified, aided, inspired, by the enriched services; that the experiment has passed beyond the attraction of novelty; that the churches have not lost the com-

mon people but gained in the intelligent, and that those who in our sister Church dread the so-called Anglo-Catholic novelties turn to us as more fully expressing the ancient English ideal than the one which has been "developed" away from its former Protestant spirit.

There is no difference of opinion among us practically as to the value of our prayer-book inheritance so far as the orders for baptism, communion, marriage, ordination, and other special services are concerned. No amendment beyond a verbal one has been made for nearly a half century. Forms have been added for the reception of members and probationers and for the consecration of deaconesses. The idea of a growing ritual has been made familiar by the fact that the ritual has grown as the life of the Church has called for it. The question is now fairly before the Church as to the growth of ritual in the Sunday service. No bishop has imposed it on a diocese, nor representative body advised it. So far as it is in the Church it has appeared naturally. If pastors have favored it they could only have succeeded in establishing it by its meeting an acknowledged want or satisfying a longing for something whose object was not yet clearly defined. This is surely an important fact. Our Church is no longer a movement in a church, but a Church, spreading over the world and intrenching itself in its older habitat by great ecclesiastical, benevolent, and educational foundations, as it is also doing in its foreign missionary fields. With the growth and spread of Sunday school literature and the larger space given to religious matters by the secular press the pulpit is less occupied with doctrinal instruction—too little occupied, as we believe, for the good of the Church. It cannot be expected that doctrinal preaching will be as prominent now as when the faith was being introduced, settled, controverted, or interpreted by a juster conception of God. The world will always be eager to listen to a great preacher. No nobler task is given to any man than that of showing the relation of the Gospel to daily life and its complete harmony with the highest aspirations and needs of mankind. Those who can do this, and show

from what men know through science what higher knowledge men may have through faith, will never lack topic or hearer.

But these are the gifts of the few. The most of us must be content through our limitations with such preaching as stirs conscience into wakefulness and impletes worship with devotion. The sermon as a treatise on anything is to have less place; the sermon as a stimulus to devotion, a greater place. To those who have opportunities for general reading the treatise sermon and the sermon on popular topics of present newspaper discussion are an offense. More preachers have unseated themselves by forgetting this in intelligent churches than know the reason of their failure. The intelligent and thoughtful value the hour of worship for its reminder and revelation of a God greater than mammon; of a motive higher than self; of a duration longer than time. They desire that every part of worship shall be worthy of the Highest so far as man can make it so. Architecture, music, silence, speech, the single voice and the sound of the multitude are all to have their fitting influence in such an hour. It is an hour, to such a soul, for fitness, harmony, stirrings toward penitence and strugglings toward faith. Anything which interrupts this startles like a pistol shot or sets nerves on edge like a discord. If these things are so we may surely expect that, unless we provide services which will meet such needs, we shall lose from this class to the Churches who do. We have been founding our schools and colleges by the score, and have some which equal any. Our students are numbered by the tens of thousands. The best of knowledge, of culture—which is the adjustment of knowledge—of social habit, and of broad outlook we bring to them in amplest measure and by the strongest forces. Can we expect them in worship to be where they were when their growth began? Does the chromo hold the artist as it does the child? Will their taste now be satisfied with crudities from which they have grown away? Will they cling to the Church of their fathers by sentiment only, if alienated by the absence of that in its worship which inspires and satisfies?

The writer knows full well that it is not a taste for orderly worship which takes from us many who go. While our testimony is what it is and what it must remain as to the use of liquor, as to the prohibition of the liquor traffic, as to the irreligious and antidevotional influence of most of the worldly amusements, while we insist on the priesthood of the individual soul and the finding of Christian sonship by seeking and faith and not by baptismal regeneration and priestly absolution, society will think it "bad form" to be a Methodist, and social aspirants among us will give us one reason for going while they give a different one to others. But it is surely the duty of a Church to meet the needs of all classes so far as her public worship is concerned. She ought to try to hold for training those she wins from the world. She is a sad mother on whom her children turn their backs in their maturity.

A true Church must minister to man from the cradle to the grave. She must have a message and a cultus for every stage of development. If she has a folk song for the simple she must have a Te Deum for the cultured, lullabys for the weary, war songs for the strong. To do her work she must have crutches for the lame, carriages for the crippled, chidings for the careless, and crowns for the struggling. She must find opportunity for the eager and speech for the dumb. In some of these aims we have been abundantly successful. No Church has equaled us in calling men to repent or in initiating, from the Protestant point of view, the religious life. Our Church has cultivated a broad, cheerful type of piety, sensitive against sin and lofty with aspiration for perfect love. We have given ample opportunity for the exercise of lay gifts antedating all other Churches in the recognition of the universal liberty of Christians to prophesy. We did have in the class meeting, and have now where it is maintained, the best unpriestly watchcare and safeguard for character known to the Churches. But it is only in the last forty years that to any considerable degree we have provided for the expression of religious aspiration in architecture and music; for the

charitable spirit in benevolent foundations or for stifled gifts in deaconess and other woman's work. Nor yet have we except in rare instances, shown any appreciation of our liturgical inheritance by a generous use of the Sunday Service. Through our poverty as well as lack of appreciation we have been unable in many places to give the best music its large and proper place as an adjunct of worship. Meanwhile our young people of musical taste and culture have been drawn to some other Churches, first as visitors, then as performers, and finally as communicants. Pastors can be found among us who have been made aware, without uncharitable suspicion, of subtle proselyting approaches to our young people based on the greater musical opportunities of a sister Church. The Sunday Service cannot be fully developed without the chants and anthems indicated. For this reason it will be many years before it will pass, if use increases among our churches, beyond the larger towns and cities. But it is precisely in such communities that musical taste is the highest and musical education the farthest advanced and musical gifts the best rewarded. So far, then, as it may be drawn upon for the enrichment of our worship, the Sunday Service will be an anchor to some who drift easily.

It will not do to say that in losing such we lose little. We ought to be thankful to the point of ecstasy for the vast army of young people we have and hold. Our national and international Epworth League conventions are blessed and comforting revelations of the grip our Church has on the future. But may we not mourn for those we might keep as well as rejoice in those who stay?

Let no one say that our churches in using the Sunday Service are imitating any other body of Christians. If this were true it might be a very wise procedure. We have never held that the die from which our Church was struck is so perfect as to permit neither enlargement nor improvement. Such churches are resurrecting neglected and forgotten treasures accumulated by our fathers and disused by their children, who now begin to perceive the value of that which

has been hidden away. It has been ours every moment since our father in God, John Wesley, sent it to us across the seas in the year 1784.

It is on the occasion of the great feasts and fasts of the Church which our Discipline expects us to observe that we are most drawn upon by those churches whose habit and wealth permit liturgical and musical emphasis of the day. If there is any day dreaded by our ministers as certain to give a smaller hearing than usual it is Easter in a church which makes inadequate provision for its celebration. The same is true on occasions of national thanksgiving, annual or occasional. A sermon on national faults or a trumpet blast of national vanity is a poor substitute for a service rich in majestic praises and soaring prayers.

It is to be concluded, then, that we have a great inheritance, a good inheritance, in the Prayer Book of Wesley. No one can study it with a devout intention without feeling that the writers and compilers of these prayers knew the human heart and the way of the Lord. For a helpful manual on these matters there is nothing better than the *History of the Ritual* by our own Dr. R. J. Cooke. In our version of the Prayer Book there is no straddling of theological questions, no Romanizing phrases or permissive alternatives. It speaks with a certain sound. No bishop, using it, will find warrant for thinking himself a spiritual faucet in saying, "Receive the Holy Ghost." He prays to its Source: "The Lord pour upon you the Holy Ghost." No doubter of the atonement of Christ can find warrant for his doubts in that prayer of consecration which says, "who made there, by his oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world;" the sacrifice of the mass being condemned by that phrase "once offered." No minister will find our version declaring in a form of absolution the power of forgiving sins as existing in the minister and then turning away from it in the next sentence. Instead he will find a cry to God himself, "O Lord, we beseech thee absolve thy people from their offenses." It

is especially rich in the brief prayers called "collects," which are not made for collective use, as many suppose, but collect the central idea or ideas of particular days' services and experiences; as, for example, this collect for the Spirit of Prayer: "O Almighty God, who hast bidden us seek that we may find and who pourest out on all who desire it the spirit of grace and supplication: Deliver us when we draw nigh to thee from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections we may worship thee in spirit and in truth, through Jesus Christ our Lord." The Church cannot afford to disuse a single one of the collects for special occasions. In this sensuous world would it not be well to pray daily: "O Lord, who for our sake didst fast forty days and forty nights: Give us grace to to use such abstinence that our flesh, being subdued to the spirit, we may ever obey thy godly motions in righteousness and true holiness," etc.?

Turning again for a moment to the stately language of our ritual, it is not too much to say that its effect on the extemporaneous prayers of those who know it has been most valuable. Its influence has been toward the elimination of speeches to God—toward the extinction of that type of prayer characterized as "giving the Almighty valuable information;" toward brevity, condensation, and reverent importunity. Like the English Bible, its sentences imbed themselves in memory as the best statements of the truths they contain and lift the phrasings of the moment up to their sonorous and venerable elevation. As to the matter of further extension, while it may be natural and inevitable, it need not be planned for nor legislation in its favor sought; we shall soon see whether the churches who are leading in its use are to derive permanent or momentary benefit therefrom.

It is also yet to be settled whether it will not shorten and widen the bridge over which some pass from us. We shall never, while we are what we are, accept those minute and multiplied symbolisms, either in apparel or acts, which make the Roman and Romanized Anglican services inexplicable to any

but an expert. The writer came into possession, while resident in Rome, of the entire ritual of the Roman Church in its amplest and most sumptuous form from the library of Cardinal Hohenlohe. It is as pitiful as it is interesting to see from the rubrics and the engravings of groupings and doings what a burden is put on human memory and strength in the effort to make all these truly symbolical of Roman doctrine. No wonder that bishops and cardinals need prompting by nimble masters of ceremonies. Our Protestant limitations exclude all this and confine the attention of the minister and people to the prayers and praises through which grace is sought and expressed; so that it may be hopefully said that there is small probability that the appetite for ritual among us will grow beyond the present provision for its satisfaction. If we were believers in grace-conveying priests, ordinances, and wafers the danger would be great. Just so far as our Protestant Episcopal brethren have added these ideas to the older simplicity have they felt the need of candles, incense, prostrations, robes, and lace—a wish for these would with us be antedated by beliefs which would be excommunicative.

There is, of course, some danger that the imperfect rendering of these services might, among us, lead elsewhere, and that offended taste might still do what it does now in making crudity of public service an excuse for departure. But it is also probable that the kind of minister who could maltreat the service would have little appetite for the service itself, and if he botched it would be advised promptly that a return to himself would be less offensive. Happily the movement toward a greater use of the Sunday Service seems to be thus far in intelligent hands, and among intelligent people chiefly.

No greater disaster could come upon the Church than the destruction of that habit and privilege of free prayer in which our people have delighted and excelled. There are moments and moods when the soul seeks relief through "forms of sound words," when the soul feels as if the ages and the millions were, in the form used, reinforcing its petition. There are other, and to the unsophisticated spirit many more, moments

when cathedrals, priests, and forms blockade the Almighty, the soul finding him only when it has surmounted the barriers. This blockading of souls is in the interest of ecclesiasticism but not in the interest of Christianity. Christ came to reveal the nearness of God to man. He rent the veil of separation. He abolished all sacrificial priesthood except his own; not once in the New Testament is the term "priest," as related to offering a sacrifice, attached to the Christian ministry. Once, indeed, it is used as to Christian things, and then as to the entire body of believers. There ought, then, to be nothing enjoined or permitted which bars or blocks the access of the soul to God. No prayer meeting can survive as a ritual service. But once a day on Sunday and on special occasions, congregations may be helped by a ritual, not only to decency and order, but to "access to the Father by the Spirit."

There has been a notable increase among us in the use of music and of the participation of the people in the communion service as directed by the rubrics. In no case has it been abandoned, if at all, by a conviction that it was a hindrance to a spiritual observance of the holy feast. Would God that some pastors and presiding elders could see the evil they do by curtailing this majestic service to the last degree of brevity and then galloping through the little they leave! Similar haste, if not similar abbreviation, we have seen in services beyond our borders and in communions supposed to exact from their clergy all the public proprieties. But whether it be a country pastor or the bishop of a great diocese the impression and the wrong are the same. Nay, high place and ampler knowledge make him less excusable who excises the services to suit his fatigue or the convenience of his journey.

To the last this question of the value of a ritual and the quantity thereof in any particular service will be adjudged by individual tastes. We are all apt to elevate our tastes into standards. Would it not promote Christian charity if those who scout ritual as the source and expression of formalism should ask whether those who are trained in their way are better Christians than those trained in the other? Would it

not be well for him who holds to extemporaneous prayer as the only fitting approach to God to ask himself whether a desire to be through and done with it has not often governed his preferences? As the wise use of ritual requires study and training may not the necessity for this burden and pervert the judgment, causing preference for a method which gives the minister control of time and language, and counts him fit without further toil?

On the other hand, how fearful the limitations of a minister who is silent except when he opens his prayer book! What uncharitableness there must be in the contempt such feel for a warm, earnest prayer meeting! It is said that one such, looking at three thousand people on their knees at a camp meeting, said, "What a disgusting spectacle!" The most ignorant man then on his knees would have understood him and his ritual better than he understood them. Extemporaneous prayer is apt to make readier use of any moment than the set form. It cannot be surprised into silence or stunned by exigency.

We hold, then, that our inheritance is a good and great one; that we have made the best use of it possible during the missionary phase of our Church life by extracting from it and making obligatory the special services printed in our Discipline; that the time has come when we should permit individual churches to enrich the Sabbath worship by the use of the Sunday Service in whole or in part, as by experience they find it to edification; that it would be an immeasurable calamity if this should diminish the habit and frequency of free prayer among our people; that never in the future should the use of it on the Lord's Day be made obligatory, the freedom of the churches being preserved in determining how much or how little of the service will be helpful.

Dan'l A. Goodsell

Art. II.—THE PREACHING OF ROWLAND HILL.

Rowland Hill once began a sermon with the sharp cry, "Matches! Matches!" and then said that he felt he had not been as diligent in work for the salvation of men as the seller of matches under his window had been to dispose of his wares. It was characteristic of the man and of his ministry.

The recent death of Newman Hall, minister of Christ Church, South London, has again directed attention to his even more remarkable predecessor, the founder of that church and for more than fifty years the distinguished occupant of its pulpit. Some few years ago, when Newman Hall resigned his pastorate and was succeeded by the well-known preacher-evangelist, Rev. F. B. Meyer, he welcomed his successor with these words, so redolent with holy memories: "I welcome you, dear brother, as successor of Rowland Hill, James Sherman, and Newman Hall, the fourth pastor of Surrey Chapel, perpetuated in Christ Church." 1782-1893, three pastors in one hundred and ten years! What a record of Christian work! Of the three pastorates Rowland Hill's was by far the longest, almost as long as both the others. His was a memorable ministry. The tradition of his great name ought to be kept alive. The influence of his public career as a preacher, the inspiration of his words and example as a Christian philanthropist, the charm and strength of his personal character, his abundant labors during the seventy years of active ministry, his skill as a controversialist, his evangelistic spirit, his widespread activities and successes as an open-air preacher, make him one of the most conspicuous ecclesiastical figures of the meridian days of the evangelical revival of the eighteenth century.

Rowland Hill was well-born. The Hill family was distinguished for many generations. The first Protestant lord mayor of London was a Hill. Lord Hill, the hero of many campaigns, and one of five brothers who fought at Waterloo, was a nephew of Rowland Hill, but not more conspicuous than

his famous uncle, and not so well known. It is said that when he returned to London to receive the homage of a grateful nation the people recognized Rowland Hill, who was by his side, now an old man, and shouted, "Here comes the good uncle; three cheers for him!" and the enthusiastic cries of admiring friends echoed all along the lines. The Hill family genealogy can be traced to the reign of Edward I, and for many generations the Hills were prominent and influential in England. One of them attained distinction in the reign of Henry VI, another was commended by William III for "his vigilance, capacity, and virtue." It was this one who, as minister plenipotentiary and envoy extraordinary to Italy in 1703, concluded a treaty of so great importance, and with such rare skill and judgment, that the achievement is recorded on his tombstone. He is known in history as the Great Hill, and to him the family of Rowland Hill were indebted for the baronetcy and the estate of Hawkstone, Shropshire, where August 23, 1744, Rowland Hill was born the sixth son to Lady Hill and Sir Rowland Hill, baronet, of Hawkstone, in the chapelry of Weston and parish of Hodnet, under Red Castle, in which one of his ancestors was confined for his adherence to the cause of Charles I.

Not only was he royally born, but he was born into a century and land of royal opportunity. Sir Philip Sidney, who so chivalrously declared that if there were any good wars he would go to them, would have found the England of the eighteenth century a glorious field of moral conflict. In 1744, when Rowland Hill was born, John Wesley had been preaching nearly twenty years; the first Methodist society had been organized six years before, and England was being stirred as it had not been for generations. The "Evangelicals" by their zeal, their spiritual experiences, and their earnest, simple preaching were transforming the lives of multitudes of people in the Established Church, and more especially outside of it. At twenty years of age Hill entered St. John's College, Cambridge, and while there came under the influence of Whitefield. The effect was immediate and far-reaching. He soon

became the leader of an "evangelical combination of students," which was allied to a similar company at Oxford, not unlike the famous Holy Club. He began also to preach, to the distress of his people and the scandal of the authorities, but with marked success. He was at first much disappointed at his failure to secure admission to the Church, six bishops refusing him ordination, on account of his independence of action and his unwillingness to be bound by the irksome disciplinary requirements of the Church, but was solaced by the advice of Berridge, who urged him to go "into the devil's territories" as he had opportunity, and by the joy of zealous service. He went everywhere like a flaming herald, preaching in jails, private houses, dissenting churches, in the fields, and along highways.

Nor did he lack for hearers, often addressing assemblies of twenty thousand people. Rich and poor alike waited upon his ministry. When he preached at Bath, Lady Betty Germaine, quite as eccentric as the preacher, brought crowds of the nobility to hear him. When he spoke at Tottenham Court Chapel and the Tabernacle he had among his hearers Lady Chesterfield, Lady Fanny Shirley, Lords Halifax and Holdernesse, the personal friends of Lady Huntingdon, the Duke of Grafton, to whom "Junius" paid his respects with such disastrous results to the duke, Fox, Pitt, Lord Villiers, and others. To the poor he was a veritable messenger of God. When he preached to the colliers at Kingswood they were stirred as by the breath of the Almighty, and his brother, Sir Richard, sent by the family to persuade him to desist from his "irregularities," which was only another term for open-air preaching and the like, found him in the midst of thousands of weeping miners, the tears coursing freely down their blackened faces. There was a power about him which could not be withstood. Sheridan said, "I go to hear Rowland Hill because his ideas come red-hot from the heart." According to Southey his manner was that of a performer as great in his own line as Kean or Kemble. He was frequently called a second Whitefield, and even Garrick envied Whitefield some of his

dramatic qualities. Dean Milner, of Carlisle, was so moved by a discourse of Hill's that at its close he rushed up to the great preacher, exclaiming, "Mr. Hill, Mr. Hill, I *felt* to-day. It is this slap-dash preaching, say what they will, that does all the good." The displays of Gospel grace attendant upon his preaching were so remarkable that his fame was in all the churches. It is asserted that his preaching "was the means of reviving the cause of Methodism" in the Tabernacle, London, in the summer of 1772. His success was so truly wonderful that finally one of the bishops of the Church of England, in spite of the strong cry of "Methodist" which was raised against him, declared his purpose of giving him orders. He was ordained deacon, but refused election to elder's orders because of his ecclesiastical independence, and he was therefore obliged to go about, as has been aptly said, "with only one ecclesiastical boot on." In appearance he was somewhat above medium height, unusually thin in his younger days, though always active and vigorous. In later life his fine form and gracious manner made him a noticeable man and won him many admirers. He had keen gray eyes, remarkably penetrating, especially when preaching, and an expressive countenance. His face would light up under the play of his vivid imagination as a room grows bright when a lamp is brought into it. Like Romaine, who was so negligent of his dress as to awaken on one occasion in Oxford the inquiry, "Who is that slovenly person with his stockings down?" Hill was careless of his dress. "I remember Rowland Hill," says Mathews in the *Book of Authors*, "from my infancy. He was an odd, absent, flighty person. So inattentive was he to nicety of dress that I have seen him enter my father's house with one red slipper and one shoe, the knees of his breeches untied, and the strings dangling down his legs. In this state he had walked from Blackfriars Road, unconscious of his eccentric appearance."

In a century of great men he was conspicuous as a humorist. Horace Walpole, Samuel Johnson, David Garrick, and Sir Joshua Reynolds laughed together many times over

Rowland Hill's droll sayings. Most of these quaint sayings have been handed down through the generations, and in England are as familiar as household words. He once said of a man who knew the truth but seemed afraid to preach the whole of it, "He preaches the Gospel as a donkey mumbles a thistle, *very cautiously.*" But Rowland Hill did not pose as a funny man. He never attempted to be smart, or to show off in the pulpit. His purpose was not to make jest of truth, or sport of people. He never did this. While he was eccentric, he always acted naturally. He had, however, a sharp lance for the shams and affectations and vanities of people. He could not tolerate anything like vanity in a minister. A dissenter with a doctor's degree, fresh from the north, once paid him a visit. He fidgeted all the time the self-complacent man was talking, and after he had left the room Mr. Hill lifted up his eyes and said in his most comic tone of voice, "Only think that a D.D. degree should ever be converted into a pedestal for a puppy." Cant and hypocrisy were his aversions. He detested shams and pretenses with holy abhorrence. Going out of his house one day, he found standing at his door a man who had done discredit to his profession, and who greeted him with, "How do you do, Mr. Hill? I am delighted to see you once more." He made no answer, but with evident astonishment, exclaimed, "What! aren't you hanged yet?" and returned to the house till the canting pretender departed. His nature was as simple as a child's. His diversions were innocent and harmless. He had, it is true, a fiery spirit, and he sometimes acted in haste, but no man could truly say aught against his character. In the early part of his career many enemies scrutinized his actions, but they could discover no flaw in his life. His reputation was never sullied. He would frequently ask, "What is a minister without *character?*" Once he was called upon to occupy the pulpit of a man whose character was not all that could be desired, and who worried him with apologies because he could not offer him a cassock. "Sir," said Mr. Hill, "I can preach without my cassock, but

not without my character. Character is of immense importance, sir, to a preacher of God's holy Gospel." And throughout his nearly seventy years' ministry he sought to keep himself unspotted from the world. There was not the yawning chasm between his teaching and his life that is now perceived between the plain teachings of Scripture and the practices of modern society. In Rowland Hill the coin not only had the right luster and the right weight, but it rang true always. The results of such a life cannot be tabulated. On the stone above his grave after a summary of his labors it is written, "The imperishable monuments of these labors are the names written in heaven of the multitudes led to God by his long and faithful ministry," and no man could desire a more endurable monument.

During his life Hill had considerable vogue as a writer, but there is small evidence of genius in his writings. These consisted of a number of sermons, theological treatises, and miscellaneous essays. The best known of these are his *Village Dialogues,* which he called "dramatic attempts," and of which many editions were sold. They are curious concoctions of piety, sense, appeal, and instruction, fearfully and wonderfully made, and have no interest to readers to-day except as curiosities. They are forty-seven in number, and are on such subjects as "Cottage Piety," "Baptismal Regeneration," "The Evils of Stage Exhibitions," "Utility of Sunday Schools," "Socinianism Unmasked," "Conjugal Fidelity," "Alderman Greedy's Character," "Mr. Lovely's Benevolence," "The Happy Marriage," and "Character of Mr. Fribble." After the manner of Bunyan he introduces personages whose conspicuous characteristics or qualities are suggested by the names given them, as Mr. Lovegood, Farmer Snakish, Mr. Worthy, Dr. Orderly, and Mr. Archdeacon Smoothtongue, but here the comparison with the Bedford tinker ends. Hill was a frequent writer of hymns, none of which, however, appears in our hymnal. It is in his hymns, however, that the depth of his piety is perceived. The one entitled "A Prayer for the Promised

Rest" he regards as his best. "The Prayer of the Dying Christian," beginning

> Gently, my Saviour, let me down
> To slumber in the arms of death:
> I rest my soul on thee alone,
> E'en till my last expiring breath,

written for the consolation of a dying member of his Surrey Chapel congregation, who received it a few hours before death, was often on Mr. Hill's own lips and proved of comfort to himself on his bed of death.

The Conference of 1770 was made memorable by the discussion which arose over the publication of the doctrinal parts of the Minutes of the twenty-seventh Conference. It was felt that there had been "leaning too much toward Calvinism." This fear was ever before them. They had said the same thing as far back as 1744. The controversy which was aroused in 1770 became general and painfully bitter. Few of these who were engaged in it came out of the fray creditably. It is the least satisfactory part of Mr. Hill's career. Lady Huntingdon intimated that if there were instructors or students in her college at Trevecca, Wales, who sided with Wesley there was no room for them. Benson was dismissed, and the saintly Fletcher, the president of the college, resigned. Later Fletcher began his triumphant vindication of the doctrines held by the Wesleyans. He vanquished Shirley and Sir Richard Hill. Then, as Larrabee says, "Sir Rowland Hill came into the field, but he did not stand up long enough to be knocked down." The fact remains, however, notwithstanding this summary disposal of Rowland Hill by the author of *Wesley and His Coadjutors*, that he was in the fight long enough to smite fiercely with his tongue and pen, and to awaken no little anxiety as to the result. Southey, writing in the *Book of Authors* of the unhappy controversy, says that the most conspicuous writers on the part of the Calvinists were Richard and Rowland Hill and Augustus Montague Toplady, and adds:

Never were any writings more thoroughly saturated with the essential acid of Calvinism than those of the predestinarian champions. It would scarcely be credible that three persons of good birth and education, and of unquestionable goodness and piety, should have carried on controversy in so vile a manner and with so detestable a spirit, if the hatred of the theologians had not unhappily become proverbial.

But little can be said for the other side either. It was a war of epithets. That Hill was caustic and severe there can be no question. Wesley writes in his Journal under date of June 26, 1771:

I read the truly wonderful performance of Mr. Rowland Hill. I stood amazed! Compared to him, Mr. Toplady himself is a very civil, fair-spoken gentleman! June 27—I wrote an answer to it; "not rendering railing for railing" (I have not so learned Christ); but "speaking the truth in love."

This answer Mr. Wesley began thus:

In the tract just published by Mr. Rowland Hill there are several *assertions* which are *not true*. And the whole pamphlet is wrote in an *unchristian and ungentlemanly* manner. I shall first set down the *assertions* in order, and then proceed to the *manner*.

Hill himself admits that the language was sharp, but excuses his severity by quoting some of the epithets applied by the Wesleys and others to the Calvinists, such as, for example, "devil-factors," "advocates for sin," "Satan's synagogue," "witnesses for the father of lies," "blasphemers," "Satan-sent preachers," "liars," "fiends." They certainly did not mince matters. Black was black, and no mistake. Matthew Goodenough, a mechanic, published "A Letter to Mr. Rowland Hill" which can scarcely be regarded a model of unimpassioned and discreet utterance. He accused Hill of using "a vindictive style of which a chimney-sweep might properly be ashamed," and told him that "from his malign spirit and rude manner of attacking Mr. Wesley he might be mistaken for the chief of Billingsgate." He scoffs at Mr. Hill's preaching, taunting him "with ranting, and roaring, and squealing, and bawling, and twisting, and twirling himself about like a merry-andrew." For the other side Toplady writes, November 27, 1772:

I am informed that inveterate troubler in Israel, Mr. John Wesley, has lately published a fourth squib against Mr. Hill. What a mercy it is that the enemies of the Gospel, amidst all their plenitude of malice, have little skill and less power! Mr. Wesley, considered as a reasoner, is one of the most contemptible writers that ever set pen to paper.

Fletcher's Third Check to Antinomianism was written in answer to five letters written by Sir Richard Hill. His Fourth Check was addressed to Sir Richard and Mr. Rowland Hill. This appeared in 1772, Rowland Hill being at that time twenty-eight years of age. He wrote with the impulsiveness of youth and with an intensity of conviction which in youth is quite likely to be both arrogantly assertive and offensively pertinacious. Fletcher in the preface of his Third Check cites a passage which he thinks will convince the readers of the malicious temper of Hill's writings. The paragraph is a characteristic one and is as follows:

In regard to the fopperies of religion, you certainly differ from the Popish priest of Madeley. You have made universal havoc of every truth of the Gospel. You have invented dreadful slanders. You plentifully stigmatize many with the most unkind language. You have blackened our principles and scandalized our practice. You place us in a manner among murderers. It shocks us to follow you. Our characters lie bleeding under the cruelty of your pen, and complain loudly against your great injustice. Blush for the characters you have injured by the rashness and bitterness of your pen. You have invented a set of monsters; and raised a hideous ghost by your own spells, and incantations of banter and contempt. Numberless sneers, taunts, and sarcasms dreadfully decorate the whole of your performance: they are nothing better than infernal terms of darkness, which it is hateful to transcribe. Your Second Check, I fear, must prove the concluding bar of separation.

At the distance of a hundred years and more this seems rather mild and commonplace, but when the conflict of words was being waged it was wormwood and gall. This much remains to be said concerning Hill's part in the unfortunate controversy, he greatly regretted his intemperate words and with much candor admitted that "a soft style and spirit would better have become me." He also wrote to London and Bristol forbidding the sale of one of his severest

publications, part of which, addressed privately to a friend, had been printed without his consent. "Thus have I done my utmost to prevent the evil which might arise from any wrong touches of the ark of God;" and what more can one do to correct an error of judgment or atone for a fault?

But it was as a preacher that Rowland Hill most excelled. He was preeminently an evangel, a vibrant tongue, a flaming light, an echoing voice. It was said of Lacordaire that on the day of his conversion he was already at heart a priest. The same might be said also of Rowland Hill. His claim to a place in history must ever rest on his power as a preacher. No man in England, in his day, had a larger hearing than Rowland Hill. He was in the best sense of the term a "popular preacher." Multitudes flocked to hear him whenever he spoke. He often preached to audiences of twenty and twenty-five thousand. In his tours through Wales thousands followed him from place to place, and often stood in a drenching rain as unconcerned and attentive as if in a church on a pleasant Sunday. Preaching was his element. It was not uncommon for him to preach during the day a half dozen sermons, each of an hour's length. He preached whenever and wherever he found or could make an opportunity. He was wont to designate himself playfully as "curate of all the fields and commons throughout England and Wales." In 1775, two years after his first appointment, "orchards, commons, gardens, churches, chapels, woods, hills, and dales were the varied scenes of his daily exertions." His "field campaigns," by which he meant going to the large towns on market days, that he might address the vast assemblages in the market places, were numerous and eventful. Hundreds were converted on these occasions. Whenever he heard of a fair or revel he would be on hand to warn sinners of a judgment, his favorite text at such times being, "Come ye out from among them." His one business was to preach Christ. Like Samuel Rutherford, of Anworth, he was *always* praying, *always* preaching, *always* entreating, *always* visiting the sick, *always* writing and studying. In season and out he was a

preacher of the Gospel. He averaged three hundred and fifty sermons a year for sixty-six years. Preaching seems to have been an exercise necessary to the vigor of his mind and the health of his soul, so much so that his wife frequently said during his declining years, "What I dread is lest he should ever be so feeble as not to be able to preach; in that case, what would become of him I cannot tell."

He held solemn views of the true nature of the ministerial office. With him the call to preach was of God. The credentials of every true minister are God-given. Preachers, like poets, are born, not made. He insisted that they could not be manufactured in the schools. "O what huge offense I gave the other day," he confided to a friend, "by warning young preachers not to travel about the country with a sack of dried tongue for sale wherever they went. It is a poor traffic, and ill calculated to bring men to Christ." They must have an experimental knowledge of salvation before they attempted to sound the trumpet. They must also preach under the inspiration of the Holy Spirit. "Preaching," he often observed, "is poor, dead work unless we are under the life-giving influence of the Holy Ghost. O to feel the *power*, the life of religion! It is not an imaginary thing. It is a divine reality." Once in a sermon he raised his voice and in a most solemn manner exclaimed, "What say you to this prayer: Lord, let me die rather than sin?" His sense of dependence upon God was intense. His writings and sermons are full of expressions of humility. "O, how much better I ought to have preached! O, how unworthy I am to be an ambassador for Christ!" was a common lamentation. One of his most frequent observations, it is said, was that he never remembered to have left the pulpit without a humble recognition of his own unworthiness. He often felt that he had "reason to blush that God could and did bless so feeble an instrument for such a glorious purpose." All through his life self-forgetfulness and self-abasement gave tone and color to his ministry. Tucker in his *Yale Lectures* says: "The preacher has the right to know that humility is the one sure

possession which gives him entrance into the high places of his high calling.

> 'Humble must be if to heaven we go,
> High is the roof there, but the gate is low.'

The safety of the preacher, the safeguard from himself, lies in the growth of humility. All God's chosen ones have had it. It is the sure and fine quality which underlies their natures." Hill's humility was genuine, increasing to the very end of his days. As the shadows thickened at the last he was heard to murmur, "I shall creep into heaven through some crevice in the door."

Another element of power in his preaching was his terrible earnestness. When charged with intemperate zeal for the salvation of men he met the criticism in a sermon shortly after, when, suddenly pausing, he cried out:

> Because I am in earnest, men call me an enthusiast; but I am not. Mine are the words of truth and soberness. When I first came into this part of the country I was walking on yonder hill. I saw a gravel pit fall in and bury three human beings alive. I lifted up my voice for help so loud that I was heard in the town below, at a distance of a mile; help came, and rescued two of the poor sufferers. No one called me an *enthusiast* then; and when I see eternal destruction ready to fall upon poor sinners, and about to entomb them irrecoverably in eternal woe, and call aloud on them to escape, shall I be called an enthusiast? No, sinner, I am not an enthusiast in so doing. I call on thee *aloud* to fly for refuge to the hope set before thee in the Gospel of Jesus Christ.

He felt what he said, and his message therefore was the message of a dying man to dying men.

The supreme motive of his ministry helps us to understand his well-nigh phenomenal success as a preacher. He gave but little time to the study of sermons. He was not much of a writer, a fair scholar only, and he did not devote much time to literary pursuits. He was, however, a diligent student of the Scriptures, and his sermons were largely drawn from a prayerful reading of that book. His anxiety before entering upon the solemn work of preaching was almost painful. He would seemingly be lost to everything save

the momentous importance of the present opportunity. On it hung the destiny of immortal souls. Now and again he would be heard to whisper, "Lord, help me to preach." He was a great believer in ejaculatory prayer, because, as he said, "it reaches heaven before the devil can get a shot at it." His absorption and absent-mindedness as the time for preaching approached were extreme. The story is told of him that, going to a preaching place some miles from his home, accompanied by a gentleman who had met him that day for the first, and who was eager for converse with him, Hill was so oblivious of everything except the near privilege of proclaiming Christ that he appeared unconscious of the presence of his new acquaintance, and occupied himself throughout the journey with whispering to himself the arrangement of the sermon, pulling at the same time the hairs out of the back of a dog in the carriage with them, and spreading them on the knee of his companion. And this man was generous enough to say that it was fortunate Mr. Hill's train of thought had not been interrupted, for such a sermon he had never heard before as Mr. Hill preached that night.

There is in the vestry of Christ Church, London, a set of volumes containing reports of his sermons, transcribed from shorthand notes. Newman Hall says that several times he looked to see what Hill had said on a particular text, but seldom found any direct reference to it either in the way of interpretation or exposition, though there was always a richness of pious thoughts. Hill must have considered the function of a text very much as did Beecher, who strikingly resembled the great Londoner in picturesqueness of speech, ebullient wit, generous use of the "common things" of life for illustration, and the appeal to the natural world for simile and metaphor, and who regarded a text as a gate into a field. "When you are in the field you shut the gate; so a text is the entry into the theme, and may then be left behind." Rowland Hill having accepted an invitation to preach in Edinburgh, the elders of the church, advised of his sermon-wandering propensities, hinted to him that it might

be well, as the Scotch were accustomed to orderly discourses, to indulge them with a few heads and divisions. He thanked them for their counsel, and thus began his sermon: "I ask you first to go around the text." After quoting the context, he said, "Secondly, we will go up to the text;" and then he read the verse preceding it. "Thirdly, we will go through the text;" and the words were emphasized. Then, within five minutes of the first announcement, "Now, fourthly, *we will go away from the text;* and now I find myself quite at home." The common criticism of his preaching was this habit of going away from his text. "Men say I ramble," he suddenly cried in the ears of a great congregation one day; "but if I ramble it is because you ramble and I must ramble after you. They say I do not stick to my subject, but, thank God, I always stick to my object, namely, to win souls to Christ." This was indeed the passion of his life. "I think," he often said, "that a sermon is not worth a rush which has not got the Redeemer in it." Commenting on Dr. Ryland's advice to a company of young men beginning their public ministry, which was this, "Mind, no sermon is of any value, or likely to be useful, which has not the three R's in it —Ruin by the Fall, Redemption by Christ, Regeneration by the Holy Spirit," he said, "My aim in every sermon is a stout and lusty call to sinners, to quicken the saints, and to be made a universal blessing to all." It was as true of him as of the saintly McCheyne, concerning whom an old Scotch lady said, "He preaches as if he is a-dyin' a'most to have you converted." Saving men was indeed a veritable passion with him. He yearned over souls as a mother yearns for a wayward child. His preaching, therefore, was heart-preaching. It was the message of one whose heart was transparently pure, consecrated by the grace of God, intensified by Christ's love, and suffused with goodness. His preaching was a revelation of his heart, a portrayal of his own religious experience, the delineation of the working of his own mind. It was Rowland Hill, *a good man,* who spoke, and his remarkable influence as a preacher was due in considerable part

to his consciousness of his own integrity, and the people's appreciation of his sterling character.

His biographer, Sidney, thinks, however, that the great secret of the amazing effect of his preaching was its being all nature. He was an original preacher; his method and style were unique. It was his habit to choose the subject which impressed and affected his own mind at the moment, and discourse on it as he felt, not as he had previously thought. And thus, on every occasion, whether joyous or grievous, he found his way to hearts whose strings vibrated in unison with his own. This statement is an interesting one taken in connection with Vinet's definition of eloquence. "What is eloquence," he asks, "but the power of the commonplace? It is making the primitive chords vibrate." And to what are these primitive chords so sensitive as the "common things" in life and nature? Our Lord taught the most vital truths by suggestion and comparison. "Unto what is the kingdom of heaven like? and whereunto shall I resemble it?" It is like a grain of mustard seed; it is like leaven; it is like a net, a treasure hid in a field, a merchantman seeking pearls. His parables were of commonplace things or events —seeds, laborers, tares, a piece of money, a sheep, a marriage, a vineyard, a child gone astray, a man hurt, a supper, a fig tree, and the like, all familiar matters and objects. By the use of these ordinary, everyday things he made plain, and drove the nail which fastened, the truth. It was Rowland Hill's skill in the use of the commonplace that made his sermons stick. His homely use of language and illustration made him essentially a preacher of the people. It gratified him when some of the plain country folks said to him, when he had come from London to preach, "We do know what we do hear, when you do preach; but Mr. —— do use so many dictionary words we can't understand his meaning; we don't know where he do get 'em, unless it be out of the almanac." He used the simplest language, abhorring a florid style. With a fertile imagination and being a shrewd observer, having an abounding love for the natural world, his similitudes

were many, varied, and always illustrative. Robert Hall, himself a master preacher, said of him, "No man has ever drawn, since the days of our Saviour, such sublime images from nature; here Mr. Hill excels every other man." He compares the Christian to a child gathering flowers, but constantly watching its father. "Every twig of God's rod grows in the paradise of his love," he says concerning affliction. A Christian reflects God's love in the world as a diamond does the sunlight, he asserts. Sometimes his comparisons are not so chaste, but they are most effective. "The love of our Lord is like a good large round of beef, my brethren—you may cut and come again." "You all know how difficult it is to catch a pig by the tail; you will find it equally so to catch the love of our Lord after backsliding." Mr. Webster, replying to a question of a friend whether any person had helped in the forming of his style, told of an early Fourth of July oration he had delivered, which was published, and upon which the editor made a running comment. Taking it up paragraph by paragraph, he said: "This passage shows good reasoning; here is a bit of eloquence; but here is a lot of rhetoric, mere wording. If the speaker cannot learn to use simple and sincere language he can never be the orator for the common people." When the ambitious young lawyer read that plain, comprehensive criticism he wisely concluded that if he was to get his living, as he said, by talking to plain people he must have a plain style. This was the charm of Spurgeon's preaching, and of John Hall's, and of Rowland Hill's. It was his naturalness that laid hold of them. He saw things with their eyes, he heard things with their ears. He gave utterance to their thoughts, he spoke their language. They were compelled to listen.

He was in every sense a missionary preacher. He had read Christ's command to Christian believers, "Go ye into all the world, and preach the Gospel to every creature." His parish was not simply Surrey Chapel; he had heard and learned John Wesley's motto, and early began to be concerned for the salvation of men outside and beyond. 1795

was an epochal year, marking the formation of the London Missionary Society. To this society Hill gave much time and influence. It was well-nigh his hobby. Its interests were his unending concern. He was one of the first directors of the society. It was Rowland Hill who brought its first meeting to a close with a prayer—and few men of his generation approached him in prayer-power—for the blessing of God upon its designs, and it was in the vestry of his chapel that the suggestion was made that the beginning of the conflict, which is not to end till all the kingdoms of this world have become the kingdoms of our Lord and his Christ, should be made in the South Sea Islands. If John Wesley and Rowland Hill can look now upon the whitening fields and know of the glorious harvests of souls in all lands they surely must be moved to sing that triumphant hymn of Charles Wesley's,

> See how great a flame aspires,
> Kindled by a spark of grace,

or perhaps they have learned the deeper import of the new song and join their voices in heaven's hymn of adoration and victory: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

The day Rowland Hill entered upon his eighty-fifth year happened to be the Sabbath, and under the impression that it would be his last birthday he preached in the evening—he had preached in the morning also—from the text, "Death is swallowed up in victory!" He flung the gates wide open. Heaven seemed very near as with glowing heart and exuberant imagination he portrayed his anticipations of the invisible glories, pictured the perfect holiness and bliss of the unrevealed scenes of the city of God, and led them with the ransomed hosts in glad triumph up the shining streets of the New Jerusalem. This, however, was not his last sermon. That was preached Sunday, March 31, 1833. The text was 1 Cor. ii, 7, 8. He hoped to preach the following Sunday,

which was Easter, and had selected a text, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead," but was not well enough to attempt it. The Thursday after Easter he died. Before he died he said: "It is a solemn thing to die. I have no rapturous joys, but peace, a good hope through grace, all through grace. Christ is everything to a dying man, but I want to be perfectly holy, perfectly like my dear Lord; without holiness there is no such thing as getting to heaven." He spoke the truth. Without holiness no man can see the Lord.

All in all, Rowland Hill was England's most conspicuous preacher during the last quarter of the eighteenth and the first quarter of the nineteenth century. The heart of the man is most completely revealed in his frequent observation, "The best of living is to live for others." This also discloses the motive and explains the success of his preaching.

Ezra Squier Tipple

Art. III.—THE PREACHER AND THE POET.

The preacher is every good man's brother. He is God's licensed lover of the best. The best men, measures, manners, places, vocations, avocations, neighborhoods, doings, sayings, all catch his eye and heart and hold them in loving fealty. This it is that makes the preacher's business and life unapproachable for beauty. His vocation is as stately as Edinburgh, as beautiful as Naples, and as bewildering as a great metropolis. He is not common man nor hath common method nor intent in life. He comes to help the cause of goodness on. He challenges men and women, saying, "Have ye seen God today?" He has the apostolate for virtue, ethics, Christ, Christianity. He belongs to all worlds. He speaks in the vernacular of the highest thought and love and hope and dream. No things lie below his horizon. He marches toward the eternal dawn, and so has all daylights along the path he takes. Like St. Christopher, he serves the highest; and his commission is signed of Christ. Now, seeing the preacher is such a man, so boundless in purpose and high in his aspirings and blood relative to the divinities in time and in eternity, it can but be that he will find himself homesick for the most elect fellowships earth supplies. We would think it of him in theory and find it of him in fact. This is the halo about a preacher's head—that good things beckon to him as familiar friends. There is no compliment like that—none. Preacher, if you saw Elia going along your street would you not hug up to him? or if the broad-browed Plato meditated along some Academe would you not beat time with your feet to his measured goings and with your brain and heart to his wide sayings? or if Æschylus with his winter locks should mumble to himself some strophes from his "Agamemnon" would you not listen? or if Francis Bacon read over to himself his essay on "Atheism" would you not thank your stars that you were there to hear him read it? or if Alexander Smith were writing *Dreamthorp* or Emerson his essay on "Beauty" would you

not say the day you spent in their society was a marked day in your calendar? A preacher's affiliations are princely. He belongs to all fraternities of noble worth without the trouble of joining. He is born to them. Every high thing fits his hand as if it were a sword made for his sole using. Botany, astronomy, philosophy, biology, psychology, chemistry, literature, painting, architecture, eloquence, poetry do not need to plead with him for hearing. He sits an eager auditor to all they have to say. When I think what a preacher is, how far and high his thought may aspire to soar, how long a journey he enters on with his own feet, how equivocal his position on all things pertaining to virtue, how certified a champion he is of weakness and worth, how God lets him talk about his own and one Son, Jesus Christ—then I laugh out loud nor can forbear my laughter.

Prayer I assume to be the highest expression of the human soul, and next to prayer is poetry. As a method of speech, then, poetry is the soul's highest form of utterance. What need, then, to suggest that poetry and the preacher are necessitated friends? I assume that since the apostolic days preaching, as preaching, has never soared so high as in Henry Ward Beecher. There were in him an exhaustlessness and an exuberance, an insight deep as the soul, a power to turn a light like sunlight for strength on the sore weakness of humanity, a bewilderment of approach to the heart to tempt it from itself to God that I find nowhere else; and it has been my pleasure to be a wide reader of the sermonic literature of the world. Compared to him, Hillis is a little meadow, and Berry, the English preacher, whom Beecher thought most apt to be his successor in Plymouth pulpit and who was invited by that church to such successorship—Berry was an instrument of a couple of strings matched with Beecher's harp of gold. Phillips Brooks cannot in any just sense be put alongside him, and Simpson in his genius was essentially extemporaneous and insular. Beecher was perpetual, like the eternal springs. In Robertson of Brighton are some symptoms of Beecher, but they are cameo and not building stone resem-

blances. Beecher was the past master of our preaching art. Storrs and Beecher were contemporaries in the same city. Storrs was a field of cloth of gold. Gorgeous he was and a man of might. But you cannot get from the thought of effort in him in his effects. In Beecher is no sense of effort, any more than in a sea bird keeping pace with a rushing ship. As I have seen birds sail hour on hour and never flap a wing, and yet dig down into the valleys and rise high where the blue sky was dappled with its clouds, so Beecher does. In him are the effortless music and might of a vast reserve of power. Now, this estimate of Beecher may be right or wrong. I give it as my estimate of him. He has no successor, as Samson had no son. Now, how did Beecher stand related to poetry? I urge this concrete case because it affords an expeditious way of getting at the vitalities of this theme. Beecher never quoted poetry. But Beecher never quoted the Bible, the reason being he was not possessed of a *memoriter* memory, just as Joseph Parker was not. But he held the Bible in solution as the sea holds the salt or the sun holds iron and gold. All things told, it were better to be saturated with a thing and hold it in your blood than to be plastered over with a thing. Beecher in his earlier Plymouth pulpit days preached Bible, its spirit, urgency, central loveliness, light, penetration, not less certainly because he seldom gives an exact phrasing from the book. He does the same with poetry. Neither from hymn book nor volume of anybody's poetry do you hear Beecher quote; but he is soaked with poetry. He *is* a poet. Hear him pray and you must see that. In extemporaneous prayer I have observed that the actual spirit of a soul becomes apparent as in no other part of life. When a man prays he is, so to say, off guard. He looks out and a long way off. Himself is left in the wake like the shimmer in a vessel's track. His spirit walks without help. Reading prayers cuts the life off from its highest opportunity of taking its truest flight and highest. So in Parker, nothing is quite so noble as his praying, and Beecher—his prayers have wings as God's doves do. What music and touch of deep truth—only a touch like an angel's

wing might give as the angel swept too near a child asleep; but the touch was a revelation, and was therefore sufficient. Beecher was a poet, and poets do not need padding.

The poet sees. That is surely what a preacher needs to do. The poet sees the stars and the flush on cheek of woman or of cloud and the dim violet and Indian summer and the hooting owl though he hides in shadows and the cornfields and the marshes by the sea and the "flower in the crannied wall" and the dishevelment of the old ocean and the pomp of autumn and the needs of men and their hungers and their thirsts and their trials and their bitternesses and their upleaps and their downfalls—sees men and things and fates and futures. Know you anything the poets have not seen? Goethe saw, though he knew not he saw it, that sin was its own nemesis. That is "Faust." Tennyson saw that environment as the explanatory cause of life was frivolous and wrote the "Idylls of the King." Wordsworth saw the hills and Rydal Water and learned the wonder of them by heart; and some of us have loved him for the thing he did and shall love him all our days. In a vile age Edmund Spenser saw that virtue alone was beautiful and wrote "The Faerie Queen," than which no sweeter proclamation has ever been made of the white beauty of truth and goodness save by Jesus only. One of the elect spirits of the world who had kept his life white, a devotee of duty, who had been in elbow touch with England's greatest king, Oliver Cromwell, who when he saw the Puritan defeated not by arms—the Cavalier could not do that—but by the insane hunger for a king, when his blindness made his life a starless night yet not so dark he could not see great Cromwell exhumed and hung on high for villainy to laugh at, when himself thought each step coming to his impoverished door was an officer's step which meant his arrest, then he gloomed his great soul in the tragedy of "Paradise Lost." He housed all the Puritan failure in that gloomy, glorious house but came to his larger self once more and strove to write "Paradise Regained," which should in reason have blazed with glory but did not. He could not so rise from eclipse. Those poems are the story of a great

spirit in eclipse struggling yet to trample the darkness down and stumble into light. Chaucer is a man who sees and enjoys his world, and in him is a lusty love of life much worthier than the feminine view of life afforded us by Meyer. Bryant is the poet of prairies; and we are prairie folk. Longfellow is the poet of indoors and twilights and the lighting of the lamp; and there are indoor folk to whom ministers must minister. Poe is the poet of intoxicants and lives in a weird world which we must look full in the face as men. Whittier is the man in love with goodness and at one with God and sure of the eternal boundaries of the homeland of the soul. Lowell is the scholar breaking into life. Burns is a man blurting out his weaknesses and woes and, like a selfishness he was, bringing himself uppermost at every breath, and yet a man whose words had bird-song in them; and songs of birds are worth more than gold to a roomy life. Dante was sure of retribution *unless pardon stepped in for a soul's release.* Sophocles is crushed with a sense of something outside ourselves which makes our lives. But enough is said to justify my word, the poet sees. Having eyes he uses them, which is quite the reverse of most men and women. The novelists who write those tender and heavenly episodes from common life are simply folks who have eyes to see those things we are blind to. The preacher should be at one with poets because they have seen the land, and all of it. Among them, they have missed nothing. If we were to ask for a dragoman who should interpret us to earth and earth to us and leave no lonely cranny unvisited whom should we seek but poets? They have hit all the keys having music in them. They have gone wherever life has gone, or nature or God. I think it practically impossible to read all of Tennyson, for instance, and not have a wide-open eye to nature and to its interpretative quality. I think it impossible to read Shakespeare and not fall in love with life. I think it rare to find a common reader of Shelley without the sense of the jar and lack of destination in him, or of Byron without a haunting sense of the deviltry of perpetual selfishness. In themselves or vicariously, if I may so say,

poets have been or seen or experienced the round of life. To be with such sight-seers is to fill the soul with windows open on every street the wide world has. Preachers use books of illustration instead of being books of illustration for the simple reason that they were never trained to see things and men and wonders. Home-grown illustrations are manifestly better than tropic illustrations, just as home-grown fruit is best. To the seeing eye, the universe is at our door. Here is Emerson's value. He is disjointed, mumbling, ambling, but sees things, wades where the grasses and flowers and thistles of life are knee-deep. Seeing is another name for insight. Insight into care, want, humility, foolish pride, sham penitence, hid grief, pent-up grief, intemperance of attitude, hysteria in static if not in a dynamic state, mental parsimony, or mental ill-breeding, the hopes which may legitimately be placed in man —insight into these things is so major a necessity with a preacher as to belong to his alphabet needs. Where shall he learn them with so little sweat and in such royal company as with the poets?

The poet feels. And life is feeling. Life is not a ratiocinative process any more than the world is a field of ice. Life scorches. It has volcanoes that blister the pavements and choke the air, and summers that thaw winters out and breed flowers and aromas. He who has not felt has not lived. The human touch is the touch of feeling. These lonely mountain peaks of mind are breeders of snow fields, not forests. It is with exertion that one convinces himself that Kant was a man. He might have passed for a logical or philosophical machine. I can hear the wheels turn in him; and they need oiling. The frigid zones are not marketable as the temperate zones. The mind market may be deserted but the heart market is always crowded. Christ was a Sun and thawed life. There are no icebound coasts where Christ is risen. The reason why Jesus was not a thaumaturgist was that his wonders were spilled out of a bleeding, genial, compassionate heart. He felt so that he stopped the widow on her road to the house where her children and her husband lay together dead and would not let

her put her only son there *yet*. "He had compassion on her." Men cannot forget those words. His miracles were wrung out of him for pity's sake; and that keeps them human and makes them divine. To feel is what changes trees to animals. The hacked tree makes no moan; the hacked man bleeds and swoons and moans in his stupor of sleep. Feeling is the mighty fact of life. He who would have ingress and egress with lives must feel. And the poets have felt. They among them wear the world on their heart. Just as we have seen bell ringers run the gamut of intricate musical compositions among them by reaching the bell that held the note their music called for, so the poets ring out the feeling of this world of hearts and among them have missed no note. David felt; and that is why he sobbed out penitential grief which leaves no need for any penitent to invent a tear or any anguish. He may borrow all of David. His sobbing helps the world. Homer had the blood of forty thousand battles in his veins, and so has set battle for the centuries. The "Iliad" is the battlefield of mankind. Tasso had crusaders' marches and triumphs and wounds in him, and so "Jerusalem Delivered" is the crusader's epic. It matches the crusade of soul to this last hour. Homer had innumerable adventures in his breast, and so wrote the "Odyssey," which is the laureate poem of adversity and adventure and discovery and will have no competitor. Ulysses lives forever the antagonist of angered seas and foreign shores. Jean Ingelow felt and so has found the heart of life listening to her. Mrs. Browning felt with that wild wonder of woman's love, and so man and woman want her as they want a mother. Keats felt aspirations, dim, dreamy, unclassifiable, and he makes a sky for dreams to soar in. How does life feel? Well, poets know. Life does feel—are we always very sure of that? Jesus was; and Jesus was chief of poets. The poets are, if I may put it so crudely, a hospital ward in which lie all the feelings of mankind; and walking through that ward you shall hear the laments and pæans life is capable of. The preacher who does not feel sin and feel woe and feel heartache and feel the

anguish the penitent knows and feel the hunger which eats into the flesh and feel the laughter a child and a lover exult in, feel the progress of heart from lower to higher and feel the languor which makes men fall asleep while they walk the road with their knapsack on their shoulders, and feel that life needs heartening—feel that life is competent for help—that preacher might as well be dead.

The poet has dealt with the most vital problems; and the preacher, provided he be true to his legacy of divine serviceableness, has the most vital of all vitalities to present. He and the poet, then, are close of kin. I think to illustrate the truth of this proposition from one poet, Browning. Browning has dealt with divorce, with marriage for position, heredity, environment, and the failure of both in both directions, sin as a palpable and monstrous fact, forgiveness, hypocrisy self-justified, the failure for the largest by lack of deep feeling, the passion and power of music, the defect of the artistic temperament, motherhood, herohood, old age beautiful and beneficent, old age crabbed as gnarled wild crab apples in early autumn, lust, scholarship, humbuggery, intellect, the poet, smirched virtue, conscience, conscienceless ness, love, bewilderment, life as a whole, duty, unknown helpers of life, love above position, the moral sense, natural theology, Christ, belief in God, triumphant optimism, joy in life, husbandhood, wifehood, longing, hope. His soundings are deep and stretch over wide areas of the sea of the soul. He dredges where he sounds. I have not enumerated his themes, but have suggested a sufficient number to indicate how vast the themes he battles with unbewildered. The preacher who has the great theme would do well to fraternize with those to whom great themes are very natural and who live in the same house with vital problems.

Poets know the soul. I will illustrate this from Shakespeare. I make bold in saying what I run no risk in saying that no study of psychology under any tutor with dark room of physiological psychologist can compare with a study of Shakespeare for a preacher's help. He knew the soul and

walked around through it as a man walks through a familiar street risking no hurt because he knows the way so well. Shakespeare knows no impediments. All roads are open to him. "As You Like It," while some preachers might think the forest of Arden and Rosalind and Jacques beneath them and their study, is worth more than some dry course of lectures on theology or economics. You get to know womanhood and manhood in Shakespeare. You cannot go from him, in my belief, and not be something of a savant in human nature. He shows the thing rather than tells it. Coarseness of nature, fineness of nature, intense thought, lack of any thought, honor of dubitative cast and honor which has no lack, the simpleton, the maniac, the conceited donkey of two legs, the asininity of drunkenness, the nemesis of courses of sin, the hellishness of sin-mixed genius, the dolt and the genius, the gentleman and the libidinous beast miscalled a man, the differentiations of vice in individual make-up, the clarity of virtue especially in women—this and more make Shakespeare the preacher's schoolmaster in psychology.

The poet is creative. Giving this matter thought, that is a distinguished credential. God is chief creator as he is chief of everything good. His versatility is our amazement and his glory. He is the maker, the poet. He is to make all things new and has made all things new. His leaves and fruits and ferns and cliffs are creations which make words poor in telling their grace and beauty. Poets emulate God in their limits. They are men. He is God. But what they have created is a fabulous wealth. "The Faerie Queen" is as certainly a creation as a star is, and its light as gentle and enduring. In poets is creative genius as above all other artisans. They are making so that even their rehabilitations are creations as one may know by noting Shakespeare's historical characters and studies. Who shall say that Mark Antony is not as original a person as Rosalind? Life leaps in the veins of what the poets do, and their poems and stratagems and characters are fresh contributions to the thought of men. The preacher is creative. Every sermon is not a work of art which is a hewed

thing whether from marble, wood, or words, but a formed thing, a life which grew with urgency like the willows by the stream. To feel that a sermon is as certainly a creation as a telescope or a poem or a book is for a preacher to *find himself*, among the rubbish of the world's camp. Men who hear should feel that whom they hear is a creator and what they hear a fresh thing filled with life like a trailing arbutus. For a preacher to feel so is to kill the drudgery of sermon making and to lift it into the realm of music and sculpture.

The poets breed inspiration in a life as sunrise breeds morning. And do I need to adduce illustrations of this? I wot not. "Abide With Me" was like a first sight of the sea to me. I recall its dawn on my heart as if that were not years ago in college days, but last night. Preachers ought to give off inspiration as central suns give light, heat, power. A preacher who does not inspire is not worth his keep. To inspire means to keep close to inspirations. Nor is it to the point to say that a preacher has all inspiration in his Master. That is quite true, but it is also true that Christ is the poet's Master and set the fire a-glowing in the poet's heart; and as Jesus gladdened his eyes by looking on flower fields and fields of stars and on the sweet faces of little children while and because he was God's son and fellowshiped with his Father knowing that God ought to exclude nothing from us but include all things for us, so preachers are to get inspirations from everywhere and by being in Christ and for him are qualified to get the most out which Christ has put in; just as a musician can best understand the music of a master. Poets are one of our Master's ways of saying his say to our souls.

Therefore, of all folks preachers and poets may well be the best of friends. The poet is he who stands above us nigher to the dawn and calls down like the old watchers from the temple's citadel, "The morning breaketh: day is here."

W. A. Quayle.

Art. IV.—THE THEOLOGY OF RITSCHL.

There have been a few men, in the history of theology, who, by their strong personalities and forceful thought, have succeeded in dividing the Christian world into two opposing parties. Such were Athanasius, Augustine, Calvin. The problems which they raised and discussed were so fundamental and the theories which they advocated so sharply defined and thoroughly wrought out, that thinking men were almost compelled to decide *for* or *against* them. More than any other theologian of recent times, Albrecht Ritschl belongs to this class of men. He so combined the elements of previous systems and wrought them up into a compact whole as to force theological thought to the decision of certain questions of method and of fact so fundamental and far-reaching as to affect every problem of theology. This is the secret of the great stir which the views of Ritschl are making in the theological world of to-day. One might almost say that there is nothing new in them except the combination. There is probably no principle of his system which had not found expression and application in the work of others. Yet no one else had succeeded in so fusing these elements together and so impressing the result upon the theological world as to give rise to a school of thought. It will be the object of the present paper to explain Ritschl's leading principles and to indicate their bearing and effect upon theological method and opinion. But, first of all, a few words about Ritschl personally. He was born in 1822 in Berlin, and after completing his studies began teaching theology at Bonn in 1846. In 1864 he was called to Göttingen, where he labored till his death in 1889. In 1870-74 he published the first edition of his great work on Justification and Reconciliation, which contains an historical, biblical, and constructive study of the subject in all its various relations. Of great importance, also, for the study of Ritschl's method is the small treatise, published in 1881, on Theology and Metaphysics.

For the past thirty years the views presented in these writings have excited vigorous and constant discussion in Germany. Scores of books and pamphlets have appeared in criticism or in defense of Ritschl's positions. Alike from the side of orthodoxy or confessionalism and from that of the speculative or critical school have his opinions been attacked. Meantime, however, the tendency which he represented has steadily gained ground—especially in the universities. Not since the days of the mediating school in the first half of the last century—the school which included Nitzsch, Twesten, Müller, and Dorner—has there been such a brilliant galaxy of theologians united in the defense of a theological position. Kaftan and Harnack in Berlin, Herrmann in Marburg, Wendt in Jena, Loofs and Reischle in Halle, Schultz and Schürer in Göttingen, and Kattenbusch in Giessen are among those who represent, in general, the Ritschlian standpoint. There are no more brilliant names among the representatives of German dogmatic, historical, and exegetical theology than these. Echoes of the Ritschlian controversy have been occasionally heard in England and America during all this period, but it is only within the past decade that the knowledge of Ritschl has been popularized among English-speaking people. Until very recently none of his works had been translated into English, and only the most patient and persistent student of German theology would be likely to persevere in the reading of works which are so heavy in style and so abstruse in matter. It was in 1889 that the first book in English on the Ritschlian theology appeared. In that year Principal D. W. Simon published a translation of Stählin's *Kant, Lotze, and Ritschl.* It was a vehement attack on all three thinkers, so extreme and extravagant as largely to defeat its own end. It probably had some effect, however, in prejudicing English and American readers. Next appeared, in 1897, Professor Orr's able little work, *The Ritschlian Theology.* It is the work of a most competent critic, but the whole subject is regarded from the standpoint of a fixed adherence to traditional dogma. During these years (1889-97), then, Ritschl was presented to English read-

ers chiefly by his critics. Most of the magazine articles and incidental discussions of his positions, such as those of Professors Denney, Scott, and Wenley, were adverse. In 1899, however, appeared Mr. Garvie's *The Ritschlian Theology*—a work based upon a careful first-hand study of Ritschl and at once critical and sympathetic in temper. Garvie sought to avoid the attitude of an advocate and to assume that of an impartial judge. He has rendered a valuable service to the students of the subject.

But at length the English reader is no longer dependent upon the expositor, but can, if he wishes, read Ritschl for himself. In 1900 the third or constructive part of his work on Justification and Reconciliation was published in English, and in 1901 Professor Swing, of Oberlin, published a translation of his *Instruction in the Christian Religion*, to which he prefixed an elaborate essay on Ritschl's system which is strongly sympathetic in spirit. The same may be said of President King's references to Ritschl in *Reconstruction in Theology*, while in the *American Journal of Theology* for January, 1901, Rev. L. H. Schwab enters "A Plea for Ritschl." Thus at last we have the matter presented on all sides and have the means of reading and judging for ourselves.

What, now, are all this debate and disputation about? Let me try to answer as clearly and simply as I can.

In the first place, they are about the question, What can be known and what cannot be known by the theologian? More comprehensively stated: They are about the relations of theology to philosophy. Regarding many of the propositions of orthodoxy Ritschl and his school were agnostic. They admit that they do not know so much as the creeds assert because, they think, those assertions exceed the limits of human knowledge. It is common to assume that speculative philosophy must first lay the foundations for theology. By its means we must establish the existence of God and a general theory of the nature and meaning of the universe, and then theology may begin its work. The theologian must first adopt a system

of metaphysics and then by its aid construct a theology. This process Ritschl distrusted. It is often said that he rigidly excluded all metaphysics from theology. This statement of his critics, however, he emphatically denied. But we may confidently say that he set a relatively low estimate upon metaphysical speculation in theology and held that it had been productive of great harm and error. He instances the fantastic theories in theology to which the Platonic and Alexandrian speculations gave rise and the transformation which historical Christianity has experienced at the hands of the Hegelian philosophy. His polemic against metaphysics is, I think, primarily intended to exhibit the dangers which proceed from a method too purely theoretic—a method in which pure speculation overbears and distorts history and subordinates the religious and practical in Christianity to the passion for formal, logical completeness. Ritschl pleads for the independent rights of the religious consciousness. Religious certitude has its own grounds, and they are as secure as those of speculative thought. Ritschl's theory of knowledge distinguishes the spheres of metaphysics and of theology. Speculation has its place and use, but to supply a basis of certitude for religion is not among its functions. The fundamental truths of religion are more secure than any conclusion can be which rests upon any process of purely theoretic reasoning. Mr. Garvie has, I think, correctly stated Ritschl's thought on this subject, in these words:

> Our immediate empirical perceptions of spiritual realities, such as God and the soul, are the data with which theology is to occupy itself; and it is to leave alone those secondary rational inferences from the data which seek to determine what God is for himself, and what the soul is in itself. It may be frankly conceded that theology has often yielded to the fascination of speculation, and has separated itself from the contents of the religious consciousness; and in so far as Ritschl seeks to keep theology in close touch with Christian experience we cannot but thoroughly sympathize with him.

There can be no doubt that Ritschl's aim was precisely this: "to keep theology in close touch with Christian experience." He believed that the Christian faith did not come into the

world by the consent of philosophy, and that it did not need to ask leave from that authority to continue in the world. Faith's certitudes are of the highest order, verdicts of man's higher nature attested in experience. The theologian must indeed seek to determine what are the limits of religious thought. He must have his theory of knowledge and his theory of ignorance. Ritschl desired to have and to use both. I will not say that he is wholly consistent in defining and applying them. But his aim was clear. It was to assert and magnify the rights of the religious consciousness—to show that our living conviction of God arises not from purely theoretic logic but from the practical moral necessity of clothing the world and life with meaning and worth. Our religious certainties are not mere cold, disinterested judgments of fact, like the assertions of theoretic science; they are judgments expressive of the ethical interests which we have at stake in our life and thought—"judgments of value."

Nothing is more characteristic in Ritschl than the emphasis placed upon this idea of value-judgments in religion. It has been the subject of the most various misapprehension. It has been represented as some lower order of certitude than that which scientific knowledge supplies, whereas Ritschl holds that our value-judgments are our highest certainties because they are the attested verdicts of the highest court—our moral and religious nature. They are the assertions of those deepest convictions which alone give worth to life. Ritschl has been represented as teaching that religious truth was only subjectively true—true for our thought—but without objective validity. Others have charged him with holding to two unrelated kinds of knowledge. I hold no brief for Ritschl, and I am ready to admit that he often states his points with some one-sidedness and extravagance, but it is clear to me that in his doctrine of value-judgments he is but placing in strong light a truth implicitly recognized in all religious thought, namely, that in religious certitude there is a peculiar element —an element of moral interest and estimate—which differences it from purely theoretic knowledge. All knowledge is

not composed of precisely the same ingredients. There is a difference between the methods and processes of sense-perception and the reflections which give rise to the conviction of immortality. The belief in a future life is a value-judgment. It is necessary in order that this life may be worth living. It is an inference from our deep-set conviction that life must have a worthy goal or destiny. Ritschl would deny that this belief is less certain because it arises in a different way and rests upon other grounds than sense-perception does. Religious truth is known in ways which correspond to its nature. If it be said, Ritschl means by belief in God that we *want* a *God*—that we *wish* or *hope* that he may exist, the answer is: Precisely; it is a case of "the will to believe;" but why speak so slightingly of this want or wish? It is the highest and deepest known to human life. It is the psalmist's panting of the soul after God. It is Augustine's restlessness until he rest in God. Some may call this a mere subjective desire; to Ritschl it is a moral necessity—a conviction without which life collapses in despair—a certainty which alone guarantees the values of life, values which we cannot sacrifice without disaster. Here, too, I agree with Garvie:

> This theory of value-judgments is but a new way of putting the truth that if a man does the will he will know whether the doctrine be of God or not, that the pure in heart shall see God, that what is spiritual is spiritually discerned.

From these general observations upon Ritschl's views of religious knowledge and method of approach to theology let us turn to his treatment of two or three specific subjects. We will select these three topics: 1. His view of the traditional theology. 2. His conception of revelation. 3. His doctrine of the person of Christ.

We shall best understand the attitude of Ritschl and his school toward ecclesiastical dogma by recalling two or three historical facts. One is this: The great impulse to the development of Christian dogma was derived from the contact of Christianity with Greek speculative thought. Jewish thought was practical and religious, rather than speculative. The

Jewish had no metaphysical systems. Primitive Christianity was kindred to Judaism in this respect. It was a religion and an ethics; it was not a philosophy. It presupposed, no doubt, certain ideas of God and man and the world, but it regarded and treated all these subjects in a religious rather than a speculative manner. For example, it contemplated God in those aspects of his being which call forth reverence, worship, and love, and not in those which appeal to theoretic thought. It spoke of God as love, as light, as the Father in heaven. It contemplated him in his holiness, his sympathy, his self-revealing and redeeming mercy. It proposed no philosophy of his essence—no solution of his interior mystery. When, however, Christianity came under the power of the Greek spirit its religious truths began to be subjected to speculative treatment. Even in Paul's day the Greek passion for philosophy had made itself felt, and the apostle foresaw the danger of its transforming the Gospel into a speculative wisdom. This is what happened, and the requirement, "Believe on the Lord Jesus Christ, and thou shalt be saved," gave place to the dictum, "Whosoever will be saved must so think of the Trinity" of the Athanasian Creed.

The New Testament is practical, laying the stress of its teachings upon life and character; theology became theoretic and speculative, laying its chief emphasis upon opinion or dogma and expounding this dogma with an elaborateness and abstruseness which well-nigh baffle the most painstaking efforts of scholars to divine its intended meaning. Such, I think, is the unquestionable fact. There is room, however, for differing estimates and interpretations of the fact. The common view has been that this dogmatic superstructure was a natural and even necessary product. We are told that it was but the logical outcome of certain germs of thought contained in the primitive Gospel; that when once reflective thought should be brought to bear upon the New Testament data it was bound to produce the Nicene metaphysics of Deity, the doctrine of two natures in the one person of Christ, the theory of the eternal generation of the Son, the eternal proces-

sion of the Spirit, etc. We are reminded that we have forms of speculative thought in the New Testament itself. The writings of Paul and John assert the preexistence of Christ. Paul elaborates the idea in what he says of the relation of Christ to the creation and administration of the world, and John identifies the preexistent Christ with the Logos—the δεύτερος θεός—of Philonic speculation. When we add that Paul and John have also distinctly personified the Holy Spirit it is said that we have only to apply the processes of logic to these ideas and we arrive at the Nicene doctrine of three eternal divine persons, two of whom proceed from the other, but by a process which never began and will never cease.

We shall see directly that Ritschl and his school have made quite a different estimate of this development. But let us first remember that the whole body of dogma in question was brought over into Protestantism by the Reformation. The ecclesiastical system of Rome was, indeed, repudiated—in some instances completely, in some partially. Certain doctrines which were regarded as excrescences and certain practices which were judged to be corruptions were rejected; but the doctrinal system—the philosophical theories—which had grown up in the developing Catholic Church, the product, as respects the metaphysical portion of the system, of Greek thought, and, as respects its anthropological part, of Western thought—this system, I say, was brought over and became practically authoritative for the Protestant mind and conscience. All the great orthodox Protestant creeds reaffirm in substance this body of traditional dogma. In some communions this product of patristic thought is practically recognized as binding. The fathers constitute a kind of philosophical apostolate, and the decrees of the seven ecumenical councils are held to be little short of infallible. Other Churches, while announcing no such principle, have virtually proceeded upon it and by the reaffirmation of the traditional system have done what they could to establish its authority and to protect it from opposition, if not from criticism. All the Protestant Churches which impose elaborate systems of speculative the-

ology, under the name of creeds or confessions, upon their pastors and teachers are, in one form or another, committed to this body of dogmatic tradition, and representatives of these Churches who question the tenableness of the system or propose to go behind its authority are, quite naturally, and quite inevitably, suspected of heresy and liable to prosecution.

It is at this point that the views of Ritschl and his school assume importance for the matter under consideration. The Ritschlian theologians have boldly challenged the common assumption of Protestantism respecting the authority and validity of the traditional system of dogma. They have repudiated the common opinion that this system is a necessary, or even a legitimate, deduction from the truths of the primitive Gospel and have maintained that it represents a transformation of Christianity into an esoteric theosophy which, so far from helping us to understand the teaching of Scripture, really obscures its truths, substitutes theoretic opinion for faith, and confuses the mind by definitions and expositions which explain nothing and are as incomprehensible as the mysteries which they profess to expound. Dr. Edwin Hatch, whose Hibbert Lectures for 1888 upon the Influence of Greek Ideas and Usages upon the Christian Church reinforced the Ritschlian position, thus states the case in the opening words of his first lecture:

> It is impossible for anyone, whether he be a student of history or no, to fail to notice a difference of both form and content between the Sermon on the Mount and the Nicene Creed. The Sermon on the Mount is the promulgation of a new law of conduct; it assumes beliefs, rather than formulates them; the theological conceptions which underlie it belong to the ethical rather than the speculative side of theology; metaphysics are wholly absent. The Nicene Creed is a statement partly of historical facts and partly of dogmatic inferences; the metaphysical terms which it contains would probably have been unintelligible to the first disciples; ethics have no place in it. The one belongs to a world of Syrian peasants, the other to a world of Greek philosophers.

It is unquestionable that the Ritschlian movement is forcing Protestant theology to a careful reconsideration of its attitude toward dogmatic tradition. The Ritschlians assert

that the history of this system is its judgment. In this field it is the historian Harnack who has most boldly and thoroughly applied the principles of the school to this criticism of ecclesiastical dogma. His masterly handling of the subject involves a critique of the dogmatic system which, with some modification, Protestantism took over from Romanism, alike as respects its source, its method, and its supposed religious value. Three chief factors, says Harnack, there were in this system:

(1) The assumption of the divine origin of a succession of Christian and pre-Christian writings, and of an oral tradition; (2) the abstraction from these of propositions of faith logically formulated, expressed for scientific and apologetic purposes, and mutually connected, the contents of which are the knowledge of God and the world, and the divine provisions for salvation; (3) the proclamation straightway of this structure as the content of Christianity, the believing acknowledgment of which must be required of every mature member of the Church, and should be at the same time the condition of blessedness held in prospect by religion.

Here we have a system, say its critics, which is the combined result of the Greek spirit of speculation and the Roman spirit of authority. The Gospel is first transformed into a philosophy and then by the Catholic Church imposed, as by an imperial authority, upon the Christian world. But the very terms of the system are utterly unintelligible to the great mass of believers. The result is that faith becomes mere credulity—an unreasoning assent to an esoteric mysticism supposed to inhere in the ceremonies of the Church and the powers of the priesthood. Now, Protestantism did, indeed, greatly modify this system, but it did not emancipate itself from its principle that Christianity is a dogma rather than a life.

Do the Ritschlian theologians then, we naturally ask, advocate a so-called "undogmatic Christianity"? We must answer that such is not their intention. They set less value upon speculative thought in theology than has been common; they do not highly esteem metaphysics as an aid to religion; they regard the effect of Greek speculation upon Christianity as evil, and, I may add, entertain a similar view of the alliance

of Christianity with the Hegelian philosophy. But it does not follow that all philosophy is necessarily hostile or useless to religion; nor does it follow that Christian reflection must not develop dogmas or propositions of faith. But the claim is that these dogmas must be constructed within narrower limits than formerly and, above all, must be propositions of religious faith rather than attempted solutions of speculative problems. That is, Christian doctrine must have regard to its own nature—to the nature of the truth and relations with which it deals. It must also have regard to a legitimate use of its historical source—the Scriptures. The assumption that the New Testament writers furnish us with the elements of a metaphysical system of thought which we have but to work out by combination and inference is held to be utterly unwarranted. That these writers seized upon some current terms of speculative thought, such as pleroma, wisdom, and logos, is quite true, but they used them for practical or religious, not for speculative, purposes. The content of Christian faith is to be interpreted and expressed on the lines of New Testament usage, that is, in terms of faith and life. Religion has its own categories, and they are not the same as those of speculative thought any more than they are the same as those of physical science. Fatherhood, love, righteousness, grace, forgiveness—these are examples of religious concepts, and when theology becomes a system of entities, natures, substances, and subsistences it is no longer the science of the Christian faith but a system of mystic speculation. It is common to hear this attitude of mind designated as "agnosticism," or as a refusal to admit the use by religion of "the intellectual categories." But are such categories as the fatherhood of God, the kingdom of God, and the righteousness of Christ less intellectual or less intelligible than "eternal generation" or "two natures in one person"? The attitude is agnostic only in the sense that it takes no interest in alleged propositions of faith which it regards as having no meaning and hence no value for faith. No Ritschlian, so far as I know, attempts to set fixed limits to the theoretically possible; a thousand things may be

true of which we have no knowledge; but for the purposes of Christian truth and life we have no concern with purely theoretic propositions which, whether true or not, are no part of the content of Christian faith.

Our next topic is the Ritschlian view of revelation.

We may say in general, that no theologian has emphasized the idea of historical revelation more strongly than has Ritschl. It is, indeed, the dominating thought of his system. Not human speculation, but divine revelation, is his watchword. So far is he from all subjectivism in theology that, in the judgment of many, he goes to an opposite extreme in seeking to curtail the rights both of speculation and of mysticism. He expects little from the flights of the metaphysical theologian or from the new revelations of the contemplative mystic. He is well content with the historical revelation which culminated in Christ. Ritschl accordingly assigned an incomparable place to the Bible among books. He insisted that the competent Christian theologian must master the Old Testament, as well as the New, because in it are to be found the historical presuppositions and groundwork of Christianity. Ritschl was a biblical and historical theologian before he was a dogmatician. He aimed to build his Systematic Theology upon the basis of exegesis and of history. His reputation was made by a masterly study of early Church history, and of the three volumes of his great dogmatic treatise one is historical and one is exegetical. Whatever may be thought of his results, it must be admitted that in method and principles he was a Protestant of the Protestants. It is somewhat curious to notice that the principal charge which orthodoxy has brought against him is that he gives too small a place to speculative philosophy and adheres too narrowly to supernatural revelation. No circumstance could better illustrate the subconscious rationalism of orthodoxy itself.

Let me illustrate Ritschl's view of the New Testament in his own words: "The theology which is to set forth the authentic content of the Christian religion," he says, "has to obtain the same from the books of the New Testament and

from no other source." "The exclusive validity of these books as authentic documents of the Christian religion might have been established by the very fact that the first authors of the following generation actually and fundamentally recognized the standard authority of the books of the New Testament by the reproduction of ideas of apostolic origin, and that succeeding theology cannot do otherwise." In common with most modern theologians he subordinated inspiration to revelation, holding that the capital fact for theology and for Christian life is that God has specially revealed himself in the person and work of Jesus Christ. This revelation is in Christ and in the persons and events of which the Scriptures speak, rather than in the Bible itself. The Bible is the product and partial record of God's unique self-revelation. In the Bible we have to do with inspired men and with a course of history in which God has been uniquely operative. While, therefore, Ritschl rejected the traditional doctrine of the supernatural production of the biblical books, he strongly asserted the preeminent value of the New Testament as our first-hand, authentic source for the knowledge of Christian revelation.

According to Ritschl, then, Christian life and Christian doctrine are grounded in an historical revelation. If Ritschl minimizes other supposed sources of religious knowledge, he does so in order that he may exalt divine revelation to its true place of value and power. This revelation is an objective fact. It is not an invention of the religious consciousness or a name for man's own subjective impressions. True it is that man must apprehend and appropriate it, and this he does by virtue of those moral and religious powers to which revelation appeals. Here again we meet the application of the doctrine of value-judgment. The Christian recognizes the revelation of God as a gift to his moral and spiritual nature. He does not contemplate it as he would a discovery in science or the solution of some hitherto unsolved problem. It makes its appeal, not to his intellectual curiosity, but to his ethical nature. It does not proffer an addition to his theoretic knowledge, but assures him of the love of God and the supreme

value of life, and shows him how to realize the true goal of his being. It belongs to the world of transcendent values, and must be understood and estimated accordingly. The doctrine is no great novelty, and, in the hands of others who have expounded it, has not been deemed a heresy. It is simply a version of Coleridge's idea that the Bible "finds us" as no other book does, because it finds us "at deeper depths of our being" than any other book. It finds us not in the upper regions of our theoretic understanding, but in the still deeps of our spiritual nature and needs. Pascal gave it classic expression in what he says about the three orders or realms of being: the outward or material, the intellectual—the empire of genius—and the spiritual. To the second of these, he says, belong a value and greatness which cannot be measured in terms of the first. "All the splendor of external show has no luster for those who are engaged in intellectual research. The greatness of intellectual men is imperceptible to kings, to the rich, to captains, to all those carnally great." "Great geniuses have their empire, their renown, their greatness, and their luster, but have no need of material grandeur, with which they have no relation. They are seen, not with the eyes, but with the mind. That is enough." That is to say that the achievements of research and thought lie in a higher plane than outward displays, and are to be estimated accordingly. The judgment by which their excellence is discerned is a judgment of worth. The mind recognizes them as belonging to a world of values higher than all material goods. But, continues Pascal, there is a still higher realm or order of values, that is, the religious or spiritual: "The saints have their empire, their renown, their victory, their luster, and have no need of material or intellectual grandeur with which they have no relation [this is ultra Ritschlianism], for they neither add to them nor take from them. They are seen of God and angels, and not by body and curious intellect: God is sufficient for them." And then, applying this idea of the threefold order of values to God's revelation in Christ, he continues: "Jesus Christ, without wealth and without any outward production of science, is

in his order of holiness. He gave no inventions; he did not reign; but he was humble, patient, holy, holy, holy to God, terrible to demons, without any sin. O, with what great pomp, and with what prodigious magnificence, did he come to the eyes of the heart, and the eyes which see wisdom!" "It would have been useless for our Lord Jesus Christ, in order to appear with splendor in his reign of holiness, to come as a king; but with a splendor of his own order has he indeed come!"

This is the doctrine of value-judgment, as applied to revelation, which has been so much criticised in Ritschl. But if one does not like to receive it at the hands of Ritschl he may have it from the philosophic Coleridge, the Catholic Pascal, or the Protestant Dorner. Or, if he is still suspicious, perhaps his dread of accepting some novelty might be allayed by the assertion of the apostle Paul that spiritual things can only be discerned and estimated by the spiritual mind. This is the simple and, as it would seem, unobjectionable Ritschlian doctrine of value-judgments in the estimate of revelation. Whether Ritschl always applied this principle correctly or not is, of course, a fair question. But if he did not the principle is no more to be condemned than is the grammatico-historical principle of exegesis to be condemned if some advocate of it misapplies it.

I now pass to the third topic—Ritschl's view of the person of Christ.

Ritschl defined the divinity of Christ in religious, rather than in metaphysical, terms. The divinity of Christ meant to him that Christ was the supreme Revealer of God—that in him alone the ethical nature, will, and world-purpose of God stood disclosed. "Jesus experienced," he says, "a religious relation to God that had not previously existed, and demonstrated it to his disciples; and it was his intention to introduce his disciples into the same religious view of the world and judgment of themselves, and under this condition into the universal task of the kingdom of God, which he knew to be assigned to his disciples as to himself." Thus he finds the

meaning of Christ for men in his unique and incomparable relation to God, his perfect knowledge of God, and adequate disclosure of his nature and requirements. "New relation," "fresh estimate," "unique life-task"—these are the terms which express the Christian's sense of the value and power of Christ. The creeds have defined him in terms of substance, subsistence, hypostatic union, and the like, and have laid comparatively little stress upon those aspects of Christ which are most real and most precious to the Christian heart and life. These colorless, metaphysical categories Ritschl held to be too cold and bloodless to express the Christian estimate of Christ. He accordingly insisted upon defining his person in terms of religious experience, not as furnishing an exhaustive description of his person, which lies beyond our power, but as accentuating those meanings and values in which the Christian world has always found the power of his life and work. It will be apparent that Ritschl simply applied to the interpretation of the person of Christ his principle of value-judgment. Christ is for religious thought and life *what Christ means.* It is what Christ does for us which gives us our estimate of his person. He does for us what God alone can do, therefore we come to God in and through him; in him alone we see the Father. This, Ritschl held, is the light in which the New Testament presents Christ to us; this the way in which the early Church conceived and estimated him. At an early date, however, speculation took up the task of making a theoretic analysis of Christ's inner mystery considered as a puzzle in metaphysics. Philosophy proceeded to define him in the colorless categories of speculation and then to impose these definitions as essential to Christian faith and necessary to salvation. This procedure Ritschl repudiated. His claim was that he rejected the Christ of speculative theology in the interest of the Christ of history and of religious faith. Whatever may be thought of his success, we must say, with Mr. Garvie, that "his intention is not to doubt or deny the divinity of Christ, but to give to it the most adequate expression, and to offer of it the most convincing evidence,

that from his point of view are possible" (*The Ritschlian Theology*, p. 285).

Whether it is possible or necessary for theology to make dogmatic affirmations on points on which Ritschl and his school remain silent, one thing is clear: that no theological system has more strongly emphasized the supreme significance of Christ in revelation and redemption than has Ritschl's. For him revelation centers in the personal Christ. "Back to Christ" is his motto. Back from the Christ of dogma to the Christ of history! Back from the Christ of speculation to the Christ of faith and experience! If Ritschl will know nothing of the Christ of the creeds—two whole and indivisible natures united in a single person—it is equally true that for the saving knowledge of God and for the guidance and inspiration of life he will know nothing else than the Christ who lived, labored, and suffered for men. This Christ whom faith knows and love embraces was to him, as to Paul, "the power of God and the wisdom of God."

Geo. B. Stevens

Art. V.—SOME EARLY CHRISTIAN FRAGMENTS.

I was on my way to Trieste to take the steamer for Alexdria, en route to the Orient. A heavy snowstorm held us fast on the Alps for eight hours, so that instead of reaching Trieste at eight o'clock in the morning we pulled into the depot at 5 P. M., four hours after the departure of the steamer. The only thing to do was to wait a week until the next steamer. How were we to pass the time in this apparently uninteresting Austro-Italian seaport? We seized this opportunity to investigate this old city, so beautifully situated on its lovely bay at the head of the Adriatic, and also to indulge in a number of foot tours over the spurs of the Rhetian Alps, visiting the quaint towns of Capo d'Istria, Pirano, and Muggia, each with its graceful campanile decorated with the winged lion of St. Mark, indicating the sway of Venice. Trieste has a peculiar charm for the archæologist. It has a proud history going back to Roman times, when it was a fortified town with a strong citadel, known as "Tergeste." In a sort of garden called the "Lapadario Triestino" is a collection of antiquities from early Roman times. Among them one finds a decree from the curia of Tergeste in honor of a fellow-citizen and senator at Rome; also a monument erected to a former governor of Spain and Pannonia; an inscription in honor of the dedication of one of the temples in Tergeste to a Capitoline divinity; inscriptions in honor of Cæsar Augustus; sarcophagi and cinerary urns; fragments of statues, etc. But most interesting to me were the fragments of early Christian monuments with inscriptions. On discovering the latter I hastened to my room and brought my *abklatch papier,* or squeeze paper. The Italian woman who was the custodian of the relics held a basin of water while I wet the paper with a sponge and laying it carefully on the stone drove the softened paper into every depression. I bore away four squeezes, precious relics of the early Christians of this region. The story of these fragments is this: The town of Aquileia, about

fifteen miles northeast of Venice, at the head of the Adriatic, was founded or colonized by the Romans 181 B. C. In the early Christian centuries it was almost a second Rome, because of its prominence in the Church. When Attila the Hun ravaged the country in 425 Aquileia was plundered. The inhabitants fled to the neighboring islands and lagoons and built Venice. Aquileia, though restored by Narses in 552, lost its prestige. Some of the early Christian relics have been transferred to Trieste, and are found in the churchyard of St. Just and in the "Lapadario Triestino." More are found in the museum of antiquities belonging to Herr von Ritter, of Aquileia.

We are accustomed for the most part to look to the catacombs at Rome for the early Christian inscriptions, where in the five hundred and sixty miles of subterranean galleries so many Christian inscriptions have been discovered. But it must be remembered that there were other populous Christian centers of the ancient world. Much has been done to bring to light the Christian monuments in Gaul and northern Africa. Asia Minor was until quite recently an unexplored field, while little has been known, until lately, of the early Christian inscriptions in Austro-Hungary and Bosnia. The first convention of Christian archæologists was held near Salona, on the Dalmatian coast, in 1894. The place of meeting was Spalato, near the ancient baths of Diocletian. At this congress Victor Schultze, of Greifswald (Protestant), and Adolph Kraus, of Tübingen (Catholic), were leading spirits. This congress passed a resolution for the publication of a work on the Christian inscriptions in Austro-Hungary and Bosnia. A similar congress was held in Ravenna, Italy, in 1898. Thus there is a movement to assemble the entire results in Christian epigraphy, as De Rossi and Garucci have done for Rome and Italy.

Let us examine in detail these four squeezes from Aquileia. I am not aware that they have been published in English, though one of them is noticed by Peraté,* and all

* *L'Archeologie Chrétienne*, par André Peraté, p. 113.

are noticed in the proceedings of the local archæological society at Trieste.

The first fragment may be called "the orants." Its size is twelve by ten inches; it is irregular in shape, and of the crudest style of execution. Two female figures with uplifted hands stand each beneath a bower of palms. Over the head of each figure is the Constantine monogram, ☧, which indicates the Christian character of the monument. The orant, or praying figure, is a familiar one in the catacombs at Rome, but it is also found elsewhere in the early Christian world. The orant is supposed by some to indicate the piety of the person on whose monument it is found. Others have thought to find here an indication of the Virgin Mary.* But the orant is not essentially a Christian symbol, for it is found on pagan monuments, as on the fragment from Eleusis in the "cabinet Portales," in Paris. It would seem to be originally a figure adapted from classical usage. The Virgin Mary does, in some instances, appear in the figure of an orant, but in these cases her identity is usually indicated by presence of the Child or by the accompanying halo. No inscription accompanies this fragment. There is no artistic beauty in its sculptured forms—nay, on the contrary, a hideous ugliness; yet it wonderfully attracts us, for these rude figures embowered in palms and marked by the Christian symbol tell the story of some one who about the latter part of the fourth century achieved the Christian's victory over death through faith in the Crucified One.

The second is an irregular stone eighteen by ten inches on which is rudely drawn a circle. Within the circle is the Constantine monogram and the letters alpha and omega. On each side of the circle is a dove. There is no inscription. Here we have four of the customary Christian symbols: the circle, the alpha and omega, the Constantine monogram, and the dove. The dove, indicating the presence of the Holy Spirit in baptism, is seen often in the catacomb frescoes. According to De Rossi, it is not found in Rome prior to the last

* Waltman and Woerman, *History of Painting*, vol. i, p. 156.

half of the third century. In Gaul this symbol appears a century later and continues a century longer than in Rome.* In this case the dove would seem to indicate the Holy Spirit. The Greek letters alpha and omega are recognized as the familiar symbol of Christ, taken from the book of Revelation. It is, however, rather a late symbol. According to De Rossi, the alpha and omega monuments appear in Italy in the middle of the fourth century.† The circle is commonly taken as a symbol of the never-ending, the eternal. The combined symbolism of the fragment suggests the eternity of Christ. Its date is probably between the middle of the fourth and the beginning of the fifth century.

The third stone is eighteen by twelve inches. Here we have three figures standing apparently in a garden, as indicated by the foliage. They are orants, as shown by the uplifted hands. One is a woman, whose veil is drawn over her head and falls over on her left shoulder, leaving her face visible. In the Roman catacombs the orant usually stands alone, without an inscription, but in the Aquileia fragments inscriptions are found, as in this case. The inscription is exceedingly rude in execution and bad in grammar, the letters being irregular and the lines uneven. The words are grouped about the head of each person and are as follows:

CRESC EN IANVA RI FL AQVILI NVSSEVI
TI_ NA VS BVM FECIT

The text is given as broken by the figures, and is read continuously as follows: *Crescentina, Januarius, Flavius Aquilinus se vibum fecit.* The intention seems to be to represent the three persons Crescentina, Januarius, and Flavius Aquilinus as in the abode of the blessed, paradise. The whole affair is exceedingly crude, especially the corrupt Latin "se vibum." The general style of treatment and the character of the writing would indicate that it belongs in the fourth century. That it is a Christian monument may be inferred from its associa-

* Le Blant, *Inscriptions Chrétiennes de la Gaule.*
† De Rossi, *Inscriptiones Christianæ urbis Romæ.*

tion with other Christian fragments and from the fact that no pagan burial monument of this type is known, and finally, the type of orant here seen classes it as Christian. Peratè notices this slab but attempts no interpretation of it, except to use it as an early Christian conception of paradise. His reprint shows two doves which I did not find on the original.

Of the four squeezes the largest and the most interesting is twenty-two by eighteen inches in size. The letters of the inscription are nearly an inch and a half in length. Under a draped arch supported by two pillars stand two figures, a man and a woman. From above, toward the woman, flies a dove. Above the center of the arch is the Constantine monogram, on either side of which is a palm branch. The inscription covers the rest of the stone completely. The woman is the typical orant, with which we are already familiar. The man is clad in a toga and carries the shepherd's pipes, representing evidently the Good Shepherd. He does not bear on his shoulder the sheep, for the latter has been safely housed in the heavenly fold. The text runs as follows (the italics indicating missing portions): *Dulcissi*MO. FILIO. BALERIO| *qui vixi*T. ANOS. XVIII. MEN*ses.* V. *Dies.*| . . . DISCESSIT. CRISTI*anus* MATER SIMPLICIA CON|TRA. VOTVM.| POSVITQ. VSQVE (*quiescit*) IN-PACE. ET. PVELLA| NOMINE MALISA, which is easily translated, "To my sweetest son Valerius, who lived eighteen years, five months, — days. He died a Christian. His mother, Simplicia, in great grief placed [this monument]. May he rest in peace. And a daughter named Malisa."

There are two expressions in the text calling for explanation. One is "*contra votum.*" The full form in the Aquileia monuments is *dolens contra votum,* which is a formula expressing the grief of the bereaved. The other expression is "Cristianus," which, of course, is translated "a Christian." In the Aquileia monuments the departed is referred to either as "Cristianus" or "fidelis." These are apparently technical ecclesiastical terms. A man might be "*Cristianus*" without being "*fidelis,*" but not conversely could he be "fidelis" with-

out being "*Cristianus.*" The term *fidelis,* or faithful, on the Aquileia monuments means that the departed has been baptized. In the Greek Christian inscriptions πιστός has the same significance. This may be made clear by turning to Ambrose and Augustine. Ambrose tells us (*De Sacram,* Migne, pp. lat. xiv, col. 417): "In Christiano enim viro prima est fides. Ideo et Romae fideles dicuntur, qui baptizati sunt." Augustine speaks to the same point (*Tractat. in Johan.,* xliv, 2, Migne, xxxv, col. 1714): "Interroga hominem, Christianus es? Respondet tibi, non sum, si Paganus est aut Judæus. Si autem dixerit. Sum: adhuc quaeris ab eo. Catechumenus, an fidelis? Si responderit; iunctus est. nondum lotus." We may thus see how Valerius might well be called "Christian," as a catechumen, though he was not a *fidelis,* or baptized person. A further study of these and other Christian monuments of the third and fourth centuries shows that the term "*fidelis,*" or baptized, is found even on the burial slabs of infants two and three years old.*

There is sufficient already to lead us to the conclusion that this fragment is not earlier than the first part of the fourth century. The incorrect spelling of some of the words, such as *anos* for *annos,* indicates that it belongs to that period during which the destructive northern hordes poured down over this region, as well as over all Italy. It is a fact noted by Christian archæologists that Christian inscriptions often vary widely from classical usages in orthography and syntax, and that the monuments belonging to the period of northern invasions from the latter part of the fourth and during the fifth century bear evidences of this in a marked degree.† The bad spelling is therefore an interesting bit of circumstantial evidence. Stevens has well said:

> This absence of grammatical propriety and this presence of 'a most illiterate and unskillful artist' are doubly precious in the eyes of the speech killer, even as much so as the accurate spelling indulged in by the more wealthy and educated families of the deceased. They open out to us glimpses of the most ancient and

* Bennett, *Christian Archæology,* revised ed., Appendix.
† Bennett, *Christian Archæology,* p. 251.

widely spread and popular *lingua rustica* in its various dialects, which rather than the book-Latin of which it was independent is the base of all the Romance tongues now flourishing in Europe with their various and old *patois*.*

What now is the value of this excursion among the débris of the early Christian centuries? In the first place, we are reconstructing the past by means of excavations as well as by the written records. No longer do we rely upon the accounts of Greek and Roman historians for our knowledge of Egyptian and Babylonian civilization. The spade of the archæologist has buried many chapters of the old romancers who have retailed current gossip or who have fabricated their "facts." The advent of Egyptology and Assyriology shows how bit by bit we have been building up a satisfactory knowledge of these great peoples and have caused the common folks of these early days to live and move before us. Similarly, the life and faith of the early Church is reconstructed by the work of the Christian archæologist. The incised slab, in Italy, Africa, Gaul, Spain, Asia Minor, bears eloquent witness to the simple faith of the early Christian Church and is often more valuable than tomes of dogmatic discussion as a proof of the abiding faith of the living Church. We are carried by these Aquileia fragments beyond the wars and controversies of nearly fifteen centuries to the serene faith of the Church in Jesus Christ as the Saviour of men, in the Holy Spirit as the bringer of peace and cleansing, and in the confident hope of the heavenly home. Blessed Mother Simplicia, erecting the rude stone to thy children, Valerius and Malisa! The symbols: the monogram of Christ, the palm and the dove, are likewise the symbols of our faith in Jesus Christ, the same yesterday, to-day, and forever!

* Stevens, *Old Runic Monuments of Scandinavia and England*, vol. ii, p. 394. London, 1865.

Amos W. Patten

Art. VI.—THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH.*

Organized Church Extension in connection with the Methodist Episcopal denomination was born in the brain and heart of the Rev. Joseph Hartwell, of the Rock River Conference, who called a meeting of the leading laymen of Chicago, at which meeting, held April 30, 1855, "The Northwestern Church Extension Society" was organized, Joseph Hartwell being appointed corresponding secretary thereof.† To the mind of Mr. Hartwell the reasons for the organization of such a society were very urgent. His knowledge of the new and growing settlements adjacent to Lake Michigan, and the poverty, piety, self-denial, and religious zeal of the pioneers of the West, awakened his Christian sympathies and missionary fervor, and inspired him with a determined purpose to assist them in building suitable houses of worship. To this end he conferred with ministers and laymen of his own section and subsequently of the great cities on the Atlantic coast. Encouraged by the success of his efforts, he presented an elaborate statement of the purpose and scope of "The Northwestern Church Extension Society" to the Rock River Conference, held at Rock Island, Ill., in 1855, after which the Rev. A. D. Field presented the following resolution:

Resolved, That we approve the objects of the Church Extension Society, and that we will cooperate with its agent in his work.‡

That this resolution was intended to obstruct the purpose of Joseph Hartwell is apparent from the following testimony of its author:

I did not think it best to vote the scheme down outright, but I merely by the resolution intended to side-track what seemed to me a cumbrous scheme. Immediately men took the floor in favor of my resolution, and it seemed as if it would pass almost without oppo-

* The name of this organization from 1865 to 1873 was "The Church Extension Society," but in 1873 it was changed to "The Board of Church Extension of the Methodist Episcopal Church."

† See *The Christian Advocate*, October 5, 1899. ‡ *Ibid.*

sition. When Dr. Hartwell saw this he came to me and said there was no way to get their officers elected but by the action of the Conference, and no other body to give them authority to act. Seeing this, I immediately withdrew my motion and Dr. Hartwell's scheme passed.*

The unselfish devotion of Joseph Hartwell to this cause was abundantly manifest. "His traveling expenses were borne from his own private purse, with the exception of two and three dollars, respectively, which a woman named Clark in the State of New York gave him." The name of this society is significant, while its constitution possesses historic value. This society continued its beneficent work until it was succeeded by a General Church Extension Society which was to operate everywhere within the bounds of our national territory. The following facts from the writer's article on "Church Extension" are significant:

From September, 1858, to September, 1862, George Clifford was a presiding elder on a frontier district in Upper Iowa Conference, and saw the need of help for our churches in that region. When elected as a delegate to the General Conference of 1864 he resolved to do something looking toward providing for the needy churches on the frontier and similar localities in our denomination, thus arranging for a general Church Extension Society. The record reads:

Upper Iowa Conference. George Clifford presented a plan for Church Extension Society, and it was referred to the Committee on Missions.†

Previous to this resolution two other resolutions had been offered anticipating such an organization as was involved in the Clifford plan, as follows: On the fifth day of the session Richard W. Keeler, of Upper Iowa Conference, presented the following resolution, which was adopted:

Resolved, That the Committee on Missions be instructed to inquire into the expediency of forming a General Church Extension Society, with a view of securing more ample church accommodations in the newer portions of our work, and also to assist feeble societies, and report at an early day.‡

*See *The Christian Advocate*, December 14, 1899. † *General Conference Journal*, 1864, p. 145. ‡ *Ibid.*, p. 96.

On the eighth day of the session Henry T. Davis, of Nebraska Conference, offered the following resolution, and it was adopted:

Resolved, That the Committee on Temporal Economy be requested to inquire into the expediency of creating a Church Extension Society, on a similar basis of the Missionary Society of our Church.*

These two resolutions evidently prepared the way for the plan of George Clifford, and commanded the serious attention of the General Conference. On the thirteenth day of the session William H. Goode, chairman of the Committee on Missions, reported back "a plan for a Church Extension Society," with a recommendation that it be referred to the Committee on Temporal Economy. Richard W. Keeler moved that it be referred to a special committee of nine; but, on motion of Sylvester L. Congdon, the motion to refer to a special committee was laid on the table, and the recommendation of the Committee on Missions prevailed.† On the seventeenth day of the session James Porter, chairman of the Committee on Temporal Economy, presented a report relating to a Church Extension Society, and it was adopted:

Resolved, That a committee of seven be appointed to prepare and report some method by which societies in the newer and weaker portions of our extended field may be assisted in securing suitable houses of worship.‡

This committee was constituted as follows: Edwin E. Griswold, chairman; Alpha J. Kynett, Samuel C. Thomas, Miner Raymond, Barzillai N. Spahr, David L. Dempsey, and Reuben Nelson.§ On the twentieth day of the session Edwin E. Griswold presented the report of the committee, which was laid upon the table to be printed.‖ On the twenty-second day of the session Edwin E. Griswold, chairman of the Committee on Church Extension, submitted a report embodying a constitution for the organization of such society, and also a proposed change in the Discipline, which referred to the duties of a preacher; that is, "To take collections annually in each of the appointments in behalf of the Church Extension

* *General Conference Journal*, 1864, p. 130. † *Ibid.*, p. 161.
‡ *Ibid.*, p. 191. § *Ibid.*, p. 210. ‖ *Ibid.*, p. 226.

Society."* Additional action was required, however, to secure the perfection of the organization; accordingly, on the same day, A. J. Kynett offered the following resolution, which was adopted:

Resolved, 1. That a committee, consisting of Bishop Simpson, Joseph Castle, and David W. Bartine, be and are hereby appointed to appoint officers for the Church Extension Society, and also the Board of Managers for the same.

2. That the bishops be and are hereby requested to appoint a corresponding secretary as soon as the Board of Managers shall become incorporated.†

This timely action of Dr. Kynett evidently prevented four years' delay in completing the organization of the Church Extension Society, with all it implies to the progress of the cause of God.‡

After much careful and wise deliberation the General Conference committee named the officers of the society and the Board of Managers on January 3, 1865, and on March 13 of the same year the society was incorporated in the State of Pennsylvania as "The Church Extension Society of the Methodist Episcopal Church." The officers thus named were: President, Thomas T. Tasker, Sr.; Vice Presidents, Joseph Castle, D.D., William Cooper, D.D., James H. Bryson; Corresponding Secretary, S. Y. Monroe, D.D.; Recording Secretary, Rev. Robert H. Pattison. The Board of Managers was composed of twenty-five ministers and twenty-five laymen. In due time efforts were made to secure the cooperation of all the Annual Conferences, and arrangements were made to grant donations to needy societies for the building of a church, largely upon the anticipations of gifts and Conference collections. But these were not equal to the grants made to many charges in different parts of the country. Consequently difficulties arose; money was raised by notes; yet this did not furnish sufficient relief, and embarrassment followed. The condition of the society was rendered more trying by the sudden death of its corresponding secretary, Dr. S. Y. Monroe,

* *General Conference Journal*, 1864, p. 491, A A. † *Ibid.*, p. 269.

‡ See *The Christian Advocate*, May 17, 1900.

February 9, 1867, whose position was temporarily supplied by Rev. Robert H. Pattison, recording secretary, until July 1 of the same year, when Rev. A. J. Kynett, D.D., of the Upper Iowa Conference, was appointed as Dr. Monroe's successor. The wisdom of this appointment was soon manifest, for with the genius of a true statesman the new corresponding secretary planned for immediate financial relief. The true status of the society may be well understood by reading the resolutions of the General Committee.*

The Loan Fund.—The history of the Church Extension Loan Fund is taken from the records of the society. "The first movement toward a Loan Fund for Church Extension in the Methodist Episcopal Church was in the Upper Iowa Conference in 1866, the centennial year of the introduction of Methodism into this country. It was intended to be one of the minor movements of that event. The first subscription, $1,000, was by Hon. Hiram Price; others added smaller sums, making in all during that year $4,725. The Conference fund has since grown to $12,606.50, and has been worth by return of loans $44,616.10 besides interest, and has aided 56 churches. In 1870 the fund was transferred to the parent board, to be used, however, within the Conference. In 1867 Rev. Dr. Kynett was appointed corresponding secretary. Having previously instituted the Upper Iowa Loan Fund, he prepared and submitted a plan for a Loan Fund for the whole Church. This plan was adopted by the parent board in Philadelphia, July 22, 1867, and was approved by the General Committee at the annual meeting in November following. In May, 1868, the General Conference, concurring with the board, incorporated the plan in the constitution of the society. At a meeting of the Board of Bishops and others held in Philadelphia in November, 1868, all the bishops expressed their approval of the plan. Later it received the unanimous sanction of the General Committee and of the General Conference.†

In securing money for the Loan Fund it was found ex-

* See Annual Report for 1867. † See Annual Report, 1899, p. 59.

pedient to receive the titles to property or other financial resources during the lifetime of the benefactors; accordingly, January 1, 1869, the following resolution relating to the "Annuity Fund" was adopted:

> *Resolved*, That the corresponding secretary be authorized to agree with any persons who may have means to be devoted to religious uses, but who may need or desire the income from the same during their lifetime, to pay them an annuity equal to a reasonable interest on the amount they may contribute to our Loan Fund—the said annuity to be paid annually, semiannually, or quarterly, as the contributor may desire.

"This plan was heartily approved and commended by the General Committee in November, 1870," and also by action of the General Conference in 1872, by declaring that "the powers of our benevolent corporations might be profitably enlarged and liberalized;" that "under proper limitations they might be made more useful if authorized to receive money on payment of life annuities."*

This Annuity Fund is protected by special restrictions contained in the by-laws of the board, which are now being rigidly adhered to and which prohibit annuities from becoming a part of the Loan Fund until the death of the annuitants.

The Frontier Fund.—The Special Frontier Fund was suggested by Chaplain McCabe, then assistant corresponding secretary of the society, who while traveling through the Northwest observed the need of immediate and special relief for some of our Methodist societies in the erection of new churches. He was sanguine as to the results of the plan, provided that, in addition to a donation from the society of $250, a little more money could be given them. The minimum cost of churches erected under this plan was $1,250. More than 700 churches have been assisted in building and in the liquidation of embarrassing indebtedness. Dr. King, in his Annual Report for 1902, states:

> It is proposed to found a new Permanent Building Fund to be administered on Frontier conditions. A devoted and generous Methodist layman, after consultation with this office, has recently provided in his will for a large sum to go to such a fund when established;

* See Annual Report, 1872, p. 298.

the conditions being that the principal of the fund shall never be diminished, but be safely invested, and the interest be annually expended to aid in building churches on Frontier conditions.

The General Committee, at its meeting held November, 1902, authorized the Board to establish such a Fund.*

The Mountain Fund.—In the mountain regions of the South are numerous villages where facilities for public worship are sadly inadequate. This was observed by Dr. W. A. Spencer, corresponding secretary, who, desirous to provide church accommodation for these places, proposed in 1890 a "Mountain Fund" for church building, which has since become available for other localities as well. It provides a grant of $100 toward building a church worth from $300 to $500, above the value of the ground.

All parts of the United States and Territories with our new possessions have received grants from some one of these funds, without which aid the cause of God would have been imperiled.

Officers of the Society.—The officers of this society have been well-chosen men. The society has had but three presidents, Thomas T. Tasker, Sr., Bishop Matthew Simpson, and Bishop Cyrus D. Foss. Four noble men have served the society as its recording secretaries, Rev. Robert H. Pattison, D.D., Rev. Thomas C. Murphey, M.D., Rev. W. J. Paxson, D.D., and the present officer, Rev. J. S. J. McConnell, D.D. Four worthy laymen have been its treasurers, Thomas C. Mason, A. H. De Haven, James Long, and Samuel Shaw. Its other officers have invariably been men of superior talent and devotion.

Corresponding Secretaries.—At the organization of the Church Extension Society, January 3, 1865, the Rev. S. Y. Monroe, D.D., was appointed corresponding secretary. For many years he had been without a superior in influence, and enjoyed the best form of popularity in the territory covered by the New Jersey and Newark Conferences. As pastor and presiding elder he was invaluable for counsel, and as a

* See Annual Report, 1902, p. 4.

preacher very instructive and often surpassingly eloquent. He was a member of the General Conferences of 1856, 1860, and 1864, and was a recognized leader among his brethren. In the General Conference of 1864 he received a large vote for the episcopacy, and it was the opinion of both Bishop Janes and Bishop Simpson that he would be elected bishop the next time such election should be made. He entered upon his new duties with much zeal and continued therein with marked ability until his death. During the first year he addressed about fifty Conferences, organized auxiliaries, and raised and disbursed some $60,000. Leaving Camden, N. J., on Saturday, February 9, 1867, to attend a meeting in the Sands Street Church, Brooklyn, on the following day, he fell or was thrown from the rear platform of the train in which he was traveling, near Jersey City; was dashed against a rock and instantly killed, his death occurring in the fifty-first year of his age. The report of the managers to the General Committee which convened in Philadelphia, November 13, 1867, refers to the loss sustained by the society in the sudden death of Dr. Monroe, its first secretary, in the following terms:

> The hand that summed up the result of our first year's work in our last Annual Report now bears a palm of victory, final, over all foes in all conflicts. Earnest, laborious, persevering in his labors, eloquent in his advocacy of our cause, with the growing importance of which his soul was filled, he was the moving power of all our success. He indeed "ceased at once to work and live." But to us in our human view his death was most untimely. The General Committee will remember that a year ago he forewarned us that our society would reach a most trying crisis about the first of April ensuing, at which time a large amount of outstanding drafts would come in for payment. It was when we were entering this period, and while he was exerting every power to carry us safely through it, that he fell at his post.*

Dr. Monroe's successor was Rev. Alpha Jefferson Kynett, D.D. In the person of Dr. Kynett there were combined all the elements essential for ecclesiastical statesmanship. He was large in every way, physically, mentally, spiritually. He was magnanimous in spirit, and united the vision of a seer

* See Annual Report, 1867, pp. 14, 15.

with a commendable philanthropy. When he entered upon his duties as corresponding secretary he was familiar with the affairs of the society. He had rewritten for the General Committee the original plan—or constitution—for the society as it came from the hands of George Clifford, and presented the motion at the closing session of the last day of the General Conference of 1864 for the appointment of a committee to name the officers and Board of Managers for the Church Extension Society. Quick to discern the embarrassment of the treasury, he originated the Loan Fund. He was eager and commanding in debate, whether as antagonist or advocate, and invariably manifested self-control with a charitableness for all, whether or not they favored his cause. With a high, clear, penetrating voice and a commanding presence, he presented the merits and claims of Church Extension in a manner which compelled respectful recognition throughout the denomination. The illumination and fervor of his clear statements and impassioned appeals placed him in high rank among public speakers. His executive ability is attested in the growth of the society he so long and so ably represented. Despite these exacting duties he accepted the office of president of the Anti-Saloon League, which he held for several years until his death. To his brethren in the ministry and to men in general he manifested kindly feeling, and was always ready with the helping hand. With untiring industry he gave the best of his life to Church Extension and the saving of men. He was unexpectedly stricken with a fatal illness, and died at Harrisburg, Pa., February 23, 1899, after a few hours' illness, in the seventieth year of his age, having served the society nearly thirty-two years.

In 1872 Rev. Charles C. McCabe, D.D., familiarly and affectionately known as "Chaplain McCabe," was appointed assistant secretary of the society. He entered upon his work with astonishing enthusiasm and wrought triumphantly. His rare gift of song, together with his unquestioned sincerity and consecration, won multitudes of friends to the cause and large sums of money to its treasury. Unsurpassed in all Metho-

dism in popular address men promptly yielded to his appeals for money, and the Loan Fund increased marvelously through his endeavors. Many regarded his election as missionary secretary in 1884 as a calamity to the Church Extension Society.

Chaplain McCabe was succeeded by Rev. William Anson Spencer, D.D., who served as assistant secretary until May, 1892, when he was elected corresponding secretary by the General Conference, and labored coordinately with Dr. Kynett until the death of the latter, in February, 1899. From May, 1899, to May, 1900, his colleague was Dr. J. M. King, who had been chosen successor to Dr. Kynett. The General Conference of 1900 abolished the coordinate secretaryship, and Dr. Spencer was elected Secretary to assume full responsibility as executive officer of the society. Intensity characterized Dr. Spencer in all his labors. His enthusiasm was contagious, especially in pleading for Church Extension and for the conversion of souls. He could talk and sing his way to the hearts of men. He was converted in early life and was well equipped with the training of the schools. He served faithfully as soldier and chaplain in the civil war, and subsequently as a pastor and presiding elder consecrated the wealth of his experience, energy, vivacity, and love to the cause of Church Extension. After a stirring speech at the Erie Conference, held at Union City, Pa., he contracted a cold which developed into pneumonia. Having returned hastily to his home in Philadelphia, he had but to wait a few days for the King's chariot, and ascended to the better service of heaven September 25, 1901, at the age of sixty-one years.

The Work Accomplished.—It would be difficult to fully estimate the work accomplished by the Board of Church Extension of the Methodist Episcopal Church. It has given relief and encouragement in saving imperiled church property as well as in the erection of new churches and making possible large spiritual results. But a few figures may suggest the magnitude of its usefulness. The following is the latest official report:

CHURCHES AIDED.

The total number of churches aided has been:		
To October 31, 1901	12,018	
To October 31, 1902	409	12,427
Duplicate grants during 1902		63
		12,364

RECEIPTS.

The total net receipts from 1865 to 1902, the receipts for the fiscal year, and the interest account will be found in the following financial statement:

On the General Fund		$4,803,888.53
On the Loan Fund:		
Permanent capital	$1,233,940.70	
Loans returned	1,710,952.01	2,944,892.71
Total net receipts		$7,748,781.24

NET RECEIPTS FOR 1902.

Balance from last year		$14,262.52
From Conference collections	$122,686.35	
From other sources	46,745.19	169,431.54
Total		$183,694.06

ON THE LOAN OF ANNUITY FUNDS.

Balance from last year		$237,130.50	
From gifts, etc., adding to capital	$42,560.30		
From loans returned	155,677.92	198,238.22	
Total			435,368.72
Showing total amount for use during the year			$619,062.78

It is worthy of note that much credit is due the Board of Church Extension for improvement in *church architecture* in the Methodist Episcopal Church. Bishop Simpson was an earnest advocate in this advance movement and stimulated the beautifying of the Lord's house. For many years the Board has had its own architect and furnishes free a catalogue of architectural plans.

The Present Outlook.—At the November meeting of the

Board of Bishops in 1899 Dr. James M. King, of the New York Conference—where he had served for twenty-five consecutive years in New York city—was elected corresponding secretary to succeed Dr. Kynett. He served as coordinate secretary with Dr. Spencer until the General Conference of 1900, when he was elected first assistant corresponding secretary, and after the death of Dr. Spencer, in 1901, the Board of Bishops elected Dr. King as corresponding secretary. With well-known executive ability, by authority of the board he commenced a work of readjustment invaluable to the board and the denomination. Both in writing and public speech he has presented new and enlarged views of the scope of the work of Church Extension in its relation to our American institutions and civilization. In the collection of overdue loans, the rigid protection of annuities, the furnishing of Church Extension literature, enlargement of the fireproof vaults for the protection of important documents, with reorganized business methods, some of the proofs of his fitness and success were shown. His keen insight, wise initiative, and notable administrative ability command the respect and confidence of the Board of Managers and of the General Committee.

The same meeting that elected Dr. King corresponding secretary also elected Rev. Manley S. Hard, D.D., first assistant corresponding secretary. Dr. Hard had served as one of the assistant secretaries for several years, and was therefore familiar with the requirements of his office. Abundant in labors, he traveled extensively, stirring local churches and Annual Conferences to enthusiasm and liberality with his earnest appeals to support the cause of Church Extension. With unremitting fervor and untiring zeal he wrought well until recently; for while attempting to address the Rock River Conference in Chicago at its last session, in October, 1902, at the anniversary of Church Extension, he was suddenly stricken with an illness which at the present writing continues to incapacitate him for work.*

The General Committee of Church Extension at its meet-

* Died February 12, 1903.

ing in November, 1901, determined to reinforce the representatives of Church Extension in the field, and on nomination by the bishops elected two additional assistant corresponding secretaries instead of one as heretofore. The brethren elected are well and favorably known—the Rev. T. C. Iliff, D.D., for many years successfully identified with Methodism in Utah and the Rocky Mountain region; and the Rev. William D. Parr, D.D., a successful pastor and presiding elder of the North Indiana Conference.

There is much to inspire hope for the future. New territory is developing—Alaska, Oklahoma, Hawaii, Porto Rico, and the Philippines—which, with new opportunities in the older and more cultivated regions, afford sufficient reasons for the hearty and continued generous support and prayers of the entire denomination for the prosperity of the Board of Church Extension.

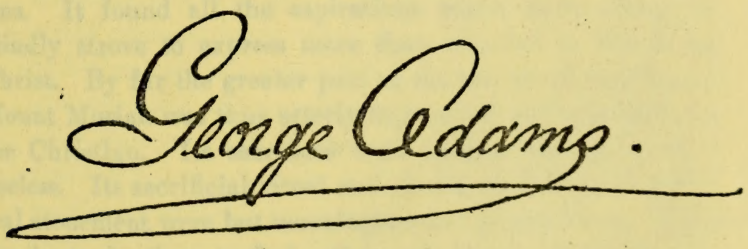
Kindred Societies.—The Methodist Episcopal Church does not stand alone in Church Extension activity, although in some respects its organization is unique. Other Protestant denominations were earlier engaged in similar usefulness as district organizations. It is well to remember, however, that eighty years before the organization of the General Church Extension Society mutual cooperation in church building was recognized, as is indicated in Dr. Monroe's first and only report to the General Committee:

> As early as 1784 American Methodism in its Church law made it obligatory that a yearly subscription for the erection of new churches, and the relief of old ones encumbered by debt, should be taken in the circuits, and the preachers were to insist that every member not supported by charity should give something.*

Organized Church Extension as known to us did not appear anywhere until 1818, when the Wesleyans of Great Britain instituted "The Wesleyan Chapel Committee." In 1861 "The Metropolitan Wesleyan Chapel Building Fund" was established for the city of London, to which was added "The Provincial Chapel Fund," instituted for the purpose of doing

* Annual Report, 1867.

for the provinces what had been accomplished for the city of London. The funds secured for these societies, including donations and loans, are administered under two departments, namely, 1. The "Building Department," including erections and enlargements; 2. The "Relief Department," which aids in the reduction and removal of church debts. The Presbyterian denomination in this country has its "Board of Church Erection," which one of its reports states has led to "Church Extension." The Congregationalists have established "The Congregational Church Building Society;" the Baptists include a church edifice department in their "Home Missionary Society," with the admirable motto, "North America for Christ." The Moravians and Evangelical Lutherans, and others also, have similar organizations. Each denomination is realizing increasingly the wisdom of continued effort to extend the kingdom of Jesus Christ by the building of new churches in needy places.



Art. VII.—THE CHRISTIAN IDEA OF WORSHIP.

An adequate means of public worship was the particular element in religion which the early Christians, so lately emancipated from Judaism, were most in danger of neglecting. And the stately and noble worship of Zion was the particular thing in the old religion which they were likely most to miss, and look back to with longing. Accordingly, we find the writer of the Epistle to the Hebrews trying to strengthen the faith of the new converts at this weak point. The old ritual had been built up and elaborated about the priestly and sacrificial idea. Indeed, sacrifice was the central act of worship in all pre-Christian religions. Christianity, however, repudiated and abolished sacrifice and priesthood. It preached an ethical gospel. It knew nothing of altars and bleeding victims and presiding priests making atonement for sins. It found all the aspirations which these things so blindly strove to express more than satisfied in the living Christ. By far the greater part of the service of worship on Mount Moriah was thus utterly superseded and abolished for the Christian. Its sacrifices were useless, and worse than useless. Its sacrificial ritual and all the symbolism of Levitical atonement were but meaningless and empty forms. What was he to do, then, to find satisfaction for the instinctive desire for common worship? The ornate ritual of Levitical sacrifice was not for him; the beautiful temple with all its sacred furnishings was henceforth not for him. What could take its place? This was a great danger point for the early Church. The danger was twofold. On the one hand, there was danger of reacting entirely away from the idea of common worship, an excessive individualism denying the necessity of public assemblies for worship—each man feeling sufficient unto himself in all things spiritual. This danger had actually begun to realize itself when this epistle was written, for the writer warns against it in these words: "Not forsaking our own assembling together, *as the custom of some*

is." The other danger was that men accustomed to priestly and sacrificial religion should be unable to comprehend a faith so purely spiritual and ethical as Christianity, and hence introduce these elements into Christianity. And this indeed did happen; and original Christianity has had loaded upon it the pre-Christian ideas of sacrifice and priestliness which Christ came to supersede. As it has been said:

> And so, by and by, the men who felt the vacancy or bareness of a worship which knew not these things brought in the idea and the name of priest, and with him all the furniture which he so loves, and which constitute to him religion. . . . The only altar Christ knew was the altar of the pure heart, the altar where the living God himself did dwell. But when they ceased to understand his mind they changed his worship. And they surrounded him with various influences that shut out man and made it difficult for man to reach him.*

The writer to the Hebrews clearly saw this tendency and lifted up his voice to encourage these recent converts from Judaism to rise to such a height of spiritual vision that they could dispense with sacrifice, and worship God with praise and thanksgiving rather than with materialistic symbols of atoning blood and smoking altars: "Through him then let us offer up a sacrifice of praise to God continually, that is, the *fruit of lips* which make confession to his name;" and he immediately adds this touch, emphasizing again the ethical character of Christianity: "But to do good and to communicate forget not: for with such sacrifices God is well pleased" (xiii, 15, 16). It took courage; it took real spirituality to rise above the venerable and universal ideas of sacrificial worship and learn to worship God through Christ by means only of the sacrifices of praise and thanksgiving; and to do this without any of the magnificently sensuous and artistic aids to devotion that the old religion had at its disposal. It is to encourage this confidence and this spirituality that the writer of this epistle says again, "Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe."

* Fairbairn, *Christ in the Centuries*, p. 14.

Rightly understood, the new worship, though without temple, altar, and priest, was more majestic and divine than all the venerable pomps of Zion.

And what feature of worship was it, we may ask, that enabled Christianity to make the transition from the old idea of worship to the new, and that gradually enabled the new religion to develop such rich and worthy forms of worship? The answer is, Christian song. Denied the spectacular pomp of altar and priestly attendants, the early Christians turned to a nobler expression of the soul's love for God—music. They kept the music of Zion, even though compelled to discard its priests and altars. Among the few references in secular history to the early customs of Christians is Pliny's significant statement that it was the custom of these worshipers to assemble and sing hymns in praise of one Christus, their founder, as to a God. There is abundant evidence in the New Testament that the first forms of Christian worship consisted almost exclusively of the liberal use of the Psalms. The sacrificial idea about which gathered the cumbersome and elaborate service of Judaism was transcended, priesthood was abolished, and when these came in afterward, they came not as a progress but as a relapse. Architecture they had not as yet. The conversion of the Roman basilica or law court into the typical Christian church, and the birth of the Gothic, the preeminent expression of the Christian faith, were yet things of a distant future. And so song, prayer, and exhortation were the forms employed. The writer to the Hebrews bids the early Christians use these and find in them that expression for worship which the soul of man must have. The Christian is urged not to neglect this prime essential of all religion. St. Paul writes both to the Ephesians (v, 19) and to the Colossians (iii, 16) exhorting them to "speak one to another and admonish one another in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." And so, clinging to this most fruitful source of worship, Christian song, the poor and weak Christian communities without temples or altars were able to develop and

give worthy expression to the idea of worship, without which organized religion cannot exist.

A like age of transition, beset with like dangers, occurred at the time of the Protestant Reformation. At this time, also, it was found to be necessary once again to transcend and repudiate the sacrificial and priestly idea of worship. The notion of the sacrament of the Lord's Supper as a sacrifice, carrying with it by implication the hierarchy with all its grades, was the central idea about which the old worship had developed. Of course, the repudiation of this idea involved the breaking up of the venerable worship, dear as it had become through long and hallowed association, and the return to the simplicity and, as it seemed to many, the poverty of early apostolic days. This change inevitably meant the loss of much that was beautiful and noble; but, as in the breaking down of Judaism and the formation of the Christian Church, it carried with it potentialities of a still higher and nobler worship to be realized in distant days. For centuries the reaction has gone on, often to extreme and wanton excess, until at last in our own days we see its force spent, and many of the possibilities of Christian worship, long neglected, beginning to blossom forth in new and beautiful forms. And, as in the early days of Christianity, the holy power that has helped the Church to make the transition without fatal loss has been Christian music. Denied the ornate splendors of sacrificial altars with their richly vested priests, Protestant Churches have turned their attention to the writing of hymns and the cultivation of sacred music. And how rich has been the fruitage of that endeavor! Let Protestant Germany speak, with her Bach and his stately chorals that move with the tread of a great army; with her Handel who wrote the sublimest expression of Christian worship and faith the world has known—"The Messiah;" with her Mendelssohn with his "Elijah" and "St. Paul," whose inspired measures fill with praise the souls of Christians of all faiths. Let England answer with her Wesleys and Watts, Cowper and Montgomery, with their glowing hymns; with her great composers who

have produced the most stately and churchly school of music the Christian Church has ever known.

If we may call our own age an age of transition in worship, it is only transition toward a more fitting and complete expression of praise to Almighty God our Father. Beautiful forms and noble music are no longer feared as lurking snares of the evil one, to drag the Church back into bondage to a formal and dead ecclesiasticism. It is sometimes assumed by certain zealous sectarians that the most "spiritual" service is the one farthest removed from that which is orderly and artistic. Now and then one hears a remark like one reported to have been made in a Western city of late, that "nothing will draw our attention away from God quicker than a beautiful, artistic form of worship." Truly a most astonishing statement! Is it not a fearful assumption to make that it is more "spiritual" to sing cheap and bad music than to sing true and artistic music—music built upon rational and approved principles? One might as well say that it is more "spiritual" to build a church after the model of a barn than after the churchly models hallowed by centuries of worship. Is it not a fearful mistake to array art and music against the worship of God, rather than to make use of these ministries as allies and handmaidens of religion? It reminds one of the remark of Matthew Arnold, who said that to prefer the barren worship of Puritan Dissenters to the forms and music of the Church of England is to prefer the rhymes of Eliza Cook to the poetry of Milton. It is quite impossible to make a virtue out of bad form and trashy music. The testimony of nineteen centuries is against it. Christianity, both Roman and Protestant, has been the mother of art, and always its truest inspiration and friend. Really great reformers like Luther and Wesley have always been friends of art—men of taste and culture as well as champions of liberty; men who grieved to see so many worthy and edifying forms of worship ruthlessly flung away by unstable fanatics who did not know how to use liberty and who did not see clearly enough to distinguish the nonessential from the essential. In days of re-

ligious controversy and of revolutionary changes, when sects are being formed, creeds differentiated, and corruptions and abuses reformed, it is impossible for the idea of worship to develop and to clothe itself with fitting forms. True worship, which always implies harmony and the communal feeling, is always frustrated and postponed by the spirit of division and protest. But whenever the spirit of sectarianism and intolerant controversy is abated, then the spirit of order and praise raises itself again and sends forth its fraternal call to all men, "O come, let us worship and fall down, let us kneel before the Lord our Maker." This is one of the most remarkable indications of our own days—a desire to engage in worship rather than in theological debate. Anything that will enhance the beauty and dignity of worship is being sought by all denominations, and the Protestant Churches are now all in a transition stage, striving more or less awkwardly, but none the less sincerely, to recover some of the priceless musical and liturgical treasures of the Church universal, which in the fierce reaction of reform and revolution they threw away.

At the time of the Reformation, in the sixteenth century, the mighty movement toward liberty of the individual conscience was so powerful that it swept many unstable souls off their feet. A fanatical and dangerous reaction from all that the past had given took place. Such men as Luther, who loved art and clung fondly to every form of worship that was consistent with apostolic theology, set himself with all his might against the mad current of iconoclasm that swept over northern Europe, but could not prevent an immense amount of harm from being done. The hardest trial that comes to any earnest teacher is to have his teachings exaggerated and perverted, and this was Luther's bitterest sorrow. Some of his nearest associates became fanatics and levelers. The crazy excesses of the Zwickau peasants crept even into his own university of Wittenberg. His associate Carlstadt resigned his academic honors, put on a peasant's coat, and called himself "Neighbor Andrew." The absurdities and some of the terrors

of the French Revolution were antedated. Pictures and statues in the churches were demolished by rabid iconoclasts. Stained glass windows and even organs suffered destruction. It is needless to say that these things were not the Reformation, but the caricature and abuse of it. In England the Puritan movement, with a stern, uncompromising conscientiousness, sought to avoid everything that would in any way remind them of the old Church, whose tyranny it had cost so much to overthrow. They repudiated everything churchly, built boxlike meetinghouses, not one line of which would suggest worship, banished the glorious voice of the organ, "instrument of God," and assembled themselves together for the sole purpose of droning psalms and listening to long-drawn-out homilies and tedious arguments on controverted points of doctrine. This impoverishing of worship was the heavy price which Protestantism paid for its liberty of conscience—none too great, we may well say, in view of the vital issues of that mighty revolution; but after the age of destruction ensues in God's good time the age of construction. And it is in this age of harmony and enlarging emphasis upon these things in which all Christians agree that we are now living. If, then, there is a manifest tendency to relegate to the background controversies over doctrine, and to bring to the fore the thought of common worship; if there is a reverent desire to go back of the great age of revolution and restore to the Church of to-day some of the lost treasures of sacred art, song, and symbol, should it not be welcomed as a sign of a larger life and a broader truth upon which the Church under the providence of God is entering? This manifest desire to worship the Lord in a greater beauty of holiness, is it not like the great and unutterable longing for peace, home-coming, and universal brotherly love that follows a civil war in which great moral issues have been fought out to a triumphant consummation, and in which the overruling sovereignty of Omnipotent Wisdom has been so apparent that both victors and vanquished are hushed into awe and, instinctively clasping each other's hands, exclaim, "O come, let us worship and fall

down, let us kneel before the Lord our Maker"? In the light of past revolutions; in the light of noble controversies in which doctrines have been newly stated, in which great moral and spiritual rights have been championed and won; in the light of searching investigations under which the old letter of Scripture and old forms of belief and worship shine with richer and clearer meanings, worship becomes something higher and grander than in the past, however venerable and sublime. It was for this reason that Christianity was able to adopt the Old Testament and employ all its inspired psalmody and prophecy for the enriching of its worship. It claimed full heirship in all that God had revealed to the fathers through the prophets. In the light of the Gospel of Jesus how the old prophecy and psalmody and symbolism are elevated and spiritualized with new and enlarged meanings! Without question, the Old Testament is superior to the New in its embodiment of artistic forms of praise and of worship. The New did not need to enter that realm of creative activity, for it had the Old, already wrought out in such perfection of form that it could take it as it was and baptize its psalmody and symbolism at once into Christian uses. And after nineteen centuries, when the spirit of worship fills the heart of a Christian, what words rise at once from his full heart to his lips? They are the words of Hebrew psalms: "Bless the Lord, O my soul," or, "The Lord is my Shepherd." Says Dr. Fairbairn:

> Think, were it not for the Old we should be without those spiritual songs which supply us with the fittest speech in which to address the Eternal God. Here we need higher speech than we ourselves can frame. Man, if he is to know the awed and reverent hour of worship, must have nobler words than his poor thought can make, expressions of higher emotions than his tame spirit can feel.*

No forms of liturgy or psalmody which the world has known can compare with those that grew up in Judea under the inspiration of the poets and prophets of Jehovah. No worship that the world has known has been so stately and worthy as the worship of Jehovah as celebrated for many ages

* *Christ in the Centuries*, p. 72.

on Mount Moriah. What wonder that the Christian Church has built its worship on the old foundations, and has incorporated the Psalter of Israel without change into its hymnology. "It is the book of song that gives to the dumb spirit speech fit for the presence of God." It was with her pure spirit steeped in the ancestral psalmody that Mary the Virgin was able to lift her soul, rapt in the unutterable vision, in the ecstatic words of the Magnificat, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." In the same spirit, trained in the measures of the songs of Zion, the great hymn writers of the Church sang the Te Deums and all the lofty glorias and hymns that have lifted Christian souls in worship to God for nineteen hundred years. Take such a song as "The Lord is my Shepherd," perhaps the most exquisitely artistic lyric in all literature. What a history it has had! How it has sustained the souls of Hebrews and Christians for twenty-five centuries, and how much more does it mean to-day, freighted and glorified by all those countless memories, and hallowed with Christian experiences as fresh yesterday as when Jesus applied the words to himself! Dr. Fairbairn asks:

> Who can tell the thousands who while seeking in dark ages the clearer light, or days of stress and trouble and persecution, such as our fathers knew, when faithful men were hunted on moors and had to hide in wild glens and caves of the earth, or to endure the dungeon, have taken courage and grown peaceful by the help of this sweet song? And now we, met here apart from the crowd and turmoil of the city, men and women with the sin and the passion and the pity and the need and the doubt of to-day, may yet clasp hands with the innumerable multitude behind us, and journey with them in thought and spirit, chanting to Him who binds past and present into one the song, "The Lord is our Shepherd: we shall not want."*

Surely, with reference to the recovery of ancient forms of worship, we may have the confidence of the Christian poet:

> That after Last returns the First,
> Though a wide compass round be fetched:
> That what began best can't end worst,
> Nor what God blessed once prove accurst.†

* *Christ in the Centuries*, p. 74. † Browning's "Apparent Failure."

In every age that witnesses an emancipation from outgrown systems there is special need to give heed to the exhortation, "Forsake not the assembling of yourselves together." Those overcultivated souls who feel that they can best worship God in nature and in solitude, and who disdain the communal element of public praise, whose excessive individualism causes them to neglect the feeling of kind, have missed one of the prime essentials of worship. Can a single violin play a symphony? Can a single voice raise a Hallelujah Chorus? Nay! It is only when our hearts join gladly the universal invitation, "O come, let us worship and fall down, let us kneel before the Lord our Maker," that we gain an experience of the central truth of all true religion—universal brotherhood under the universal Fatherhood; only thus that our eyes catch sight of the apocalyptic vision of the tabernacle of God present among men.

Let us guard well the purity and sacredness of worship. Let us never allow it to descend from the lofty height of awe and reverence which makes us feel that we are in the audience chamber of the Infinite. There are many false ideas current as to what a church service should be. Many affect to believe that there should be an air of easy familiarity about it that will make people feel as "comfortable" as when lounging about their firesides at home. This was not the idea of the writer to the Hebrews when he said, "Let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: for our God is a consuming fire." The idea, also, that the service of the church at times may be transformed into an entertainment calculated to draw in idle and irreverent crowds is gaining such currency that it is actually becoming a serious menace to the true idea of worship of God. Ministers of the Gospel who aim to entertain and make their hearers "comfortable," who by jest or anecdote bid for the smiles or tears of a fleeting and shallow emotion, and who count this ministerial success, will have much to answer for because of their part in degrading and vitiating the popular idea of worship. To introduce into the service of God tunes

that smell strong of the cheap stage and set them to "pious" words is an offense against Christian propriety that no sincere worshiper can condone. The effect of this degrading of the idea of worship upon future generations will be most lamentable. When the Church enters the lists with the cheap theater to amuse an irreverent crowd the time will speedily come when people will have no idea of what the distinctive purpose of public worship is. The theater on its own ground can outbid the church every time. Better ten reverent souls who come to church to worship God than a multitude who flock to be amused or entertained. It has been truly said that in worship there must be a double activity—God's as well as man's.

> Praise and prayer are our acts, but the creative inspiration is his. . . . And so worship is not made perfect by a sensuous harmony that knows no discord, but by soul and conscience so open to God that spiritual, moral, evangelical, eternal truth shall come from him out of heaven into our hearts, to make us fit for living and capable of dying.

The Christian idea of worship takes it out of the hands of a professional priesthood and lays it upon the enlightened conscience of every believer as a joyful privilege as well as a duty to "offer up a sacrifice of praise to God continually, that is the fruit of lips which make confession to his name."

Hugh D. Atchison.

Art. VIII.—GOVERNMENTAL RECOGNITION OF RELIGION.

The Library of Congress building at the national capital is interesting not only to students of architecture, painting, sculpture, and literature, but also to those interested in political ethics. That the storehouse of books can and will be a tremendous educational and moral force in the capital and in the nation is beyond doubt; but the moral influence of the building itself as it stands in all its gorgeous beauty, delighting the tastes of the most fastidious lovers of the beautiful, and reminding the visitor of the progress of civilization and its debt to moral law and Christianity, we have never known to be mentioned in print.

The architects of this building and the celebrated artists who decorated it have everywhere emphasized the position of religion and Christianity in history and their potency in civilization. The strangest thing about the recognition of religion in this the most attractive of the government buildings is that very few visitors have ever noticed it, possibly because the fact that religion is an important factor in civilization is universally known, and the propriety of the presence of symbols of it in this historical building is taken for granted. The real value of the illustrations of the interweaving influence of religion in our national life is the fact that the government which in law and by law divorces a recognition of religion from the state is compelled to recognize it after all when it undertakes to write her history and the history of literature. At the entrance of the building is the cross of Christ. Who has seen it? Very few, we suspect. Warner's three massive bronze doors at the termination of the entrance porch are worthy of closer scrutiny than they usually get from the visitor who is in a hurry to inspect the interior of the building. The southern door represents the history of Writing. In the tympanum of the door a female figure in a sitting posture, holding a pen in her hand, writing on a scroll, is

teaching two little children to read and write. She is surrounded by four figures "representing the people who have had the most influence on the world through their written memorials and literature." On her right are the Egyptian and the Jew, the former with a stylus in his hand, the latter holding a patriarchal staff. On her left are the Greek and the Christian, the former grasping a lyre as a representation of Poetry, and the latter embracing a cross. The Jew and the Christian are kneeling, "in allusion to the religious influence which they have exerted." Thus on the front of this great government building is the cross of Christ.

Enter the central pavilion, lift your eyes to the vaulted ceiling, and read the names of the illustrious authors of the world, and prominent among them you will read the name of the great Jewish lawgiver and prophet, Moses. Hereabouts you will see also Mr. Frederick C. Martin's group of symbolic representations, a pair of Pan's pipes, a shepherd's crook and pipes, a bundle of books, etc. Among them is a censer representing Religion. In the left hand (north) corridor on the first floor of the entrance hall are Mr. Charles Sprague Pearce's decorative paintings representing the Family, Religion, Labor, Study, Recreation, and Rest, "the main phases of a pleasant and well-ordered life." Religion is represented by the figures of a young man and a girl kneeling before a stone altar on which fire is burning. Their attitude and countenance are impressive. Their hearts evidently are on that altar, an offering to Deity. But this is not all, although it is all the ordinary visitor sees. On each panel framing this lovely picture is a cross painted in blood red: on the left a Roman cross, on the right a triple cross surmounting a circle, always a symbol of the universal reign of the Crucified One. In the east corridor are six tympanums by Mr. John W. Alexander, illustrative of The Evolution of the Book, and giving a brief pictorial history of the progress of the race toward the perfect methods of historical chronicles now in vogue. After one representing Picture Writing, and before the representation of the Printing Press, is a beautiful painting of The

Manuscript Book. There in a convent cell a monk is seated, "laboriously illuminating in bright colors the pages of a great folio book." The debt of literature to this class of Christian toilers is graciously recognized in this wonderfully lifelike picture. In the vaulted ceiling of the east corridor we see in mosaic the names of the distinguished men of the three so-called learned professions, Medicine, Theology, and Law. Here surrounded by the Celtic cross and the censer are the names of Brooks, Edwards, Mather, Channing, and Beecher. On this floor we find also a series of paintings by Mr. Elihu Vedder, illustrative of Government. The series showing the evils of Corrupt Legislation ends with Anarchy, which is represented by a female figure "raving upon the ruins of the civilization she has destroyed." In her left hand is the wine cup, in her right the flaming torch formed of the "scroll of learning." Serpents are in her hair. Her left foot is upon the loosened parts of a stone arch, her right trampling upon a scroll, a lyre, a Bible, and an uninscribed book, that is, Learning, Art, Religion, and Law. Other figures representing Ignorance and Violence are assisting in the work of destroying the foundations of good government. Here we have not only the wine cup as the symbol of madness and an ally of Anarchy, but the recognition of the Holy Bible and religion as foundation stones of good civil government. What more can we ask of the artist?

Ascending the main staircase to the upper gallery, we will find numerous evidences of the recognition of God and of religion. For example, on the walls we find, among other choice selections of the best thoughts of the ages, the following:

> The first creature of God was the light of sense;
> The last was the light of reason.—*Bacon.*

The Light shineth in darkness, and the darkness comprehendeth not. —*John i, 5.*

> All are but parts of one stupendous whole,
> Whose body Nature is, and God the soul.—*Pope.*

There is but one temple in the Universe, and that is the Body of Man.—*Novalis.*

Nature is the art of God.—*Sir Thomas Browne.*

The true Shekinah is Man.—*Chrysostom.*

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.—*Prov. iv, 7.*

Ignorance is the curse of God,
Knowledge the wing wherewith we fly to heaven.—*2 Henry IV.*

As you enter the west gallery of the rotunda you see the statue of Religion modeled by Mr. Theodore Baur, one of the eight representations of the "characteristic features of civilized life and thought." Higher up in the dome of the rotunda is a series of inscriptions in gold letters, selected by President Eliot of Harvard University, each one appropriate to the statue below it. It is remarkable how aptly religious thought is applied to secular and intellectual movements. Above the figure of Religion are the words of Micah (chap. vi, verse 8):

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Above the figure of History are the immortal words of Alfred Tennyson:

One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.

The most surprising inscription is that over the allegorical figure of Science. It is a quotation from the psalmist (Psa. xix, 1):

The heavens declare the glory of God; and the firmament showeth his handiwork.

It is not probable that Congress will ever order the erasure of this governmental declaration that God is the Creator of all things, and that Science is in perfect accord with the word of God. There is no agnosticism, pantheism, atheistic evolution, or infidelity here. For this we are thankful.

"The sixteen bronze statues set along the balustrades of the galleries," says Mr. Herbert Small, "represent men illustrious in the various forms of thought and activity typified in the figures just described" (that is, Commerce, Science, Philosophy, Religion, etc.). Under the head of Religion are colossal figures of Moses and St. Paul. Remember, this is a United States government building, and has been accepted

by the Congress of this nation. Moses and St. Paul have been accepted as representatives of certain "forms of thought and activity" which have had a part in the progress of this nation's civilization. Everyone knows the "forms of thought and activity" they represent. They will ever stand in this beautiful temple of learning as reminders that the American people believe in God's law and Christ's Gospel as the great forces in building up the best manhood and the safest government. "The Moses of Mr. Niehaus holds the Table of the Law, and, like Michael Angelo's famous figure, is horned—a curious convention which crept into art from an ancient mistranslation of a passage in Exodus. The St. Paul is a bearded figure, one hand on the hilt of a great two-edged sword and the other holding a scroll."

Mr. Blashfield's decoration of the collar around the Lantern of the Dome consists of a ring of twelve figures of colossal size, representing the twelve countries or epochs "which have contributed most to the development of present-day civilization in this country," Egypt typifying Written Records; Judea, Religion; Greece, Philosophy; Rome, Administration; Islam, Physics; The Middle Ages, Modern Languages; Italy, the Fine Arts; Germany, the Art of Printing; Spain, Discovery; England, Literature; France, Emancipation; and America, Science. Why should Religion be represented, and if represented, why should it be represented by Judea? The answer is given by Mr. Herbert Small, who says of this figure: Judea is represented by "a woman lifting her hands in ecstatic prayer to Jehovah. The overgarment which she wears falls partly away, and discloses the ephod, which was a vestment worn by the high priests, ornamented with a jeweled breastplate and with onyx shoulder clasps set in gold, on which were engraved the names of the Twelve Tribes of Israel. On the face of a stone pillar set beside her is inscribed, in Hebrew characters, the injunction, as found in Lev. xix, 18: 'Thou shalt love thy neighbor as thyself'—a sentence selected as being perhaps the noblest single text contributed by the Jewish race to the system of modern morality.

In her lap is a scroll, containing, presumably, a portion of the Scriptures, and at her feet is a censer, typical of the Hebrew ritualism."

Still you have not seen the best in this Rotunda. Stand as near the center of the reading-room floor as the desks will permit you, and look straight up to the Lantern of the Dome, and you will see the climax of the thought of the architect of this marvelous building. The ceiling is sky and air against which floats a beautiful female figure representing that for which the Library stands, namely, the Human Understanding. But how secure the highest for human intelligence, and whither does it aim? The artist has answered these questions by depicting her as lifting her veil and looking upward from "Finite Intellectual Achievement," as illustrated by the figures on the collar encircling her, to that which is above and beyond; in a word, as another has expressed it, "Intellectual Progress looking upward and forward. She is attended by two cherubs, or geniuses: one holds the book of wisdom and knowledge; the other seems, by his gesture, to be encouraging those beneath to persist in their struggle toward perfection."

In the reading room for members of the House of Representatives, one of the most lavishly ornamented chambers in the Library building, are found some direct and strong testimonies to the beauty and influence of the Christian religion. Among the exquisite paintings in the ceiling are seven panels decorated by Mr. Carl Gutherz, representing The Spectrum of Light. Each of the seven prismatic colors is represented by a "central figure standing for some phase of achievement, human or divine." The central panel is yellow and the subject of the painting is The Creation of Light. No theory of chance or evolution is here inscribed, but instead, "The Divine Intelligence Enthroned in Space, and surrounded by mist and clouds declares, 'Let there be light.'" In the corners are representative figures of Physics, Metaphysics, Psychology, and Theology. Again, the panel in blue representing the Light of Truth, freely recognizes our holy religion. The dragon representing Ignorance and Falsehood is being crushed by The

Spirit of Truth, which is reaching to heaven "for a ray of light with which to inflict the mortal wound." Cherubs surrounded by light hold the level, the plumb, and the Bible, each being symbolic of the presence of universal law.

Anyone doubtful of the dignity of Christian faith or of the indispensable agency of our holy religion in human progress in general, and in the growth of American civilization in particular, will have his doubts removed by a close study of the memorials to God, Faith, and the Bible found in the Library of Congress building at Washington.

Page Milburn

Art. IX.—THE SATISFYING LIFE.

Not because he chooses, but because he is so constituted, it happens that man possesses an appreciation of spiritual things, a sense of the infinite. This is the distinguishing mark or trait which sets him off from the rest of the animal kingdom. He alone stands beneath the starry sky and not only sees that there are bright lights in the dark vault but stops to admire them and note their movements. He alone stands beside the cataract and not only hears the noise and sees the dash of the waters as they fall, but also finds in this the manifestation of some hidden power and wonders at its mystery. This is made possible to him because he possesses a constitution superior to that possessed by any other animal. It is not a deluding faculty, as some have argued, but rather a gift which raises him above the level of the animal. It is not a superstition or a dream which leads him to project his own image into the universe merely that he may afterward worship the image thus set up; it is a reality of life. It is an endowment which gives him ability to look at least a little way into the infinite and read its signs; signs which, so far as we know, no other life may read. For "just as when standing face to face with his fellows he reads the glance of the eye, the sudden start, the wringing of the hands, and refers them back to their source within the hidden soul of the other, so with dimmer and more wondering suspicion does he discern behind the changes of form and movement in nature a Mind that is the seat of all power and the spring of every change." This not only causes him to ask, Whence? What? Whither? Why? but also allows him to find an answer. And though this answer be as yet only partial, though it be as yet so dimly perceived as to be almost beyond framing into words, still because of this fragment the world is not altogether dead to man and the heavens not altogether silent. As he has come to find the answer man has gradually learned that he is not an isolated portion of the universe which sur-

rounds him. Experience has taught him that the forces of the world act upon him, both directly and indirectly. Water, fire, heat, the sun, the wind are all his servants or his enemies according to circumstances. He has gone a step farther and discovered in all these things a unity and then found that this unity included also one half his own life, the part which he calls his physical life. And he has steadfastly refused to attribute this unity to blind chance, but followed its direction to a universal creator. So man found nature's God; and he found him because of the presence in him of a faculty for interpreting the phenomena about him. Finally, by means of this same faculty, we have learned that our life has another side than that which is in harmony with physical nature, a realm where the lessons which we learn of nature do not obtain. We see all nature at war with itself. We see that the lion eats the kid, that the hen pulls the worm to pieces, with great zest and satisfaction. But when we would act in accordance with this instruction the result is not always satisfactory. When Cain kills Abel he is "a fugitive and a vagabond in the earth." Everywhere we see the stronger overcome the weaker; see the more fit not only survive, but survive at the expense of the unfit. We see the stronger dog take away the bone from the weaker and, appropriating it as his own, profit by such theft. But how does such dishonesty affect us? Behold, Judas gets his thirty pieces of silver for betraying his Master, but shortly brings them back again, casts them down at the feet of the bribe givers, and then goes out and hangs himself. Or behold David, having successfully worked his plot against Uriah, now becomes conscious of some chastening voice which never wearies telling him, "Thou art the man." These are universal experiences of the race. In pondering their significance after a while we learn to identify the voice within us with the universal creator whom we find elsewhere in nature, and so advance to find in the God of nature our own God. And we find God's relation to us in this part of our life to be not that of force acting upon matter, but rather that of spirit acting upon spirit. He is a living

personal God to us. And thus through the human experiences of conscience and the emotions the living God comes to be apprehended by us and we enter into communion with him.

But during this process of man's consciousness a problem has arisen which he must now solve. He has learned that a conflict exists between the demands of the two parts of his being. He has made the experience which Paul describes in the seventh chapter of his letter to the Romans: "I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind." He has learned clearly and distinctly that nature, including one half his own life, has no morals. He finds that the ways of the physical world are by no means ways of righteousness. It seems that the former are wholly indifferent to the latter and at times even opposed. And the great problem is for him to harmonize the two sets of laws in his life. For we learn just as clearly and distinctly that we cannot find inner peace until such harmony be wrought. The higher laws of life, the laws which conscience sanctions, force themselves upon us and demand that they be kept. But then again, if these be kept, we frequently are made to suffer the penalties following upon the neglect of the laws that lead to physical and material success. For the laws of righteousness again and again call for denial and chastisement of self. The kind and considerate man again and again loses pleasures which he might gain and keep if he cared less for the spiritual and more for the material. Christ on the cross may well have remembered that "all the kingdoms of the world" were once promised to him. But they were promised on conditions which he chose not to accept. As man passes through the troubled waters of this experience it is no wonder if he gives way to the cry of despair: "O wretched man that I am, who shall deliver me from the body of this death!" Yet the very fact that he does so cry out, in the belief that deliverance may yet come, takes place because of the presence of his religious faculty which originally prompted him to enter into sympathy with

the universe. It will not now allow him to rest satisfied with the bare consciousness of the duality of his nature; it bids him seek an explanation which shall also be a deliverance. Led by this religious sense, the answer man has received after much groping is the firm conviction that both the physical process and the spiritual process in man's life are parts of a larger world process; that the physical world and the spiritual world are but expressions of a deeper nature of things; that there is a unity which includes both spheres of his life; that back of both physics and ethics, matter and spirit, there is the living God; and that if man could only find him and know him the problem of man's duality would be solved and his salvation from internal strife would ensue. It is true, this answer is at first only a guess; and at no time in man's experience is it demonstrable. Yet the only explanation of life's mystery, the best working theory of life itself, is to be found in this simple answer of philosophic faith.

In this answer of faith the human spirit finds satisfaction and rest. The answer reaches back to a fundamental, all-including source, whence the soul may receive strength. All the truly religious men whom the world has ever known were fully persuaded of the truth of this answer; fully convinced that above the duality of seen and unseen, instinct and freedom of will, soul and body, life here and life beyond, was the Everlasting God, to whom all these things were subject. And so they trusted him; believing that it was his property to provide that eternal justice should be done; that in the end each individual would receive the exact reward due to his merits; that the Father would make everything right—if not in this world, then indeed in some world yet unknown to mortals. This is the faith that cried out in Marcus Aurelius, "Nothing can happen to me which is not best for thee, O Universe;" that spake through St. Paul, "All things work together for good to them that love God;" which was voiced still more beautifully by Jesus Christ in the words, "Wherefore, if God so clothe the grass of the field, . . . shall he not much more clothe you, O ye of little faith?" Whosoever at-

tains to this faith leaves behind him the anxious cares and perplexities of life. Henceforth he knows the true worth of things; for he sees them in the light of the eternal. It teaches him to call the God of all men Father, and makes him feel that there is justice at the center of things, since he can tell his cares to One at his right hand by whom all cares are remembered and are removed in due season. It teaches him the true worth of the human soul; of rectitude, of purity, of mercy, and of sacrifice. It teaches him the ultimate worthlessness of external possessions or honors and of anxious care for the preservation of life. It teaches him that, in spite of struggle and pain, obedience to the laws of conscience will crown life with happiness and peace; but that neglect of these, in spite of seeming advantages and transient pleasures, can never bring lasting joy or satisfaction. In the light of this faith he holds righteousness dear and wickedness cheap. More and more as this conviction becomes strong within him he realizes in his life the contentment of the soul to whom the Spirit of God hath revealed himself. More and more as he lives out this conviction in the daily walks of life he comes to know the strength of God which is always manifest in his children. And more and more as he quietly resigns himself to the loving care of the Father he reechoes in his heart the words of Heb. iv, 3: "We who have believed do enter into rest."

Frederick W. Hass

EDITORIAL DEPARTMENTS.

NOTES AND DISCUSSIONS.

"We bid you carry away from our great synod as the watch-word of our battle for the time to come—Missions, *Missions*, Missions."—*Bishops' Address to General Convention of Protestant Episcopal Church.*

Writing about Temperament in Theology, Brierley says truly that the development of the so-called scientific spirit does not fully eliminate the variations in theology arising from personal bent and temperament. He cites in evidence of this the later developments of the Ritschlian school, and notes that that school is now beginning to discover that Ritschl's quarrel with German Pietism was the result of a primal repugnance, instinctive rather than rational, and that this subjective feeling has seriously limited his view in some important directions; and that one of the most distinguished of his followers, Harnack, has, in a recent German review, expressed this feeling with much plainness. We may add that while some of Ritschl's general positions face in the same direction as our Methodist faith, there is difficulty amounting, it now seems, to practical impossibility when the effort is made to adjust his theology with our doctrines in detail; and similar difficulty is experienced in trying to reconcile Ritschl's teachings with certain explicit statements of truth in the New Testament, notably with the positive teachings of John and Paul. For example, Ritschl, like Kuyper, teaches that "the proper object of justification is the Christian Society as a collective whole, and not the individual as such;" whereas individualism is the doctrine of the New Testament, a doctrine which has its culmination in John's gospel. The Ritschlian theology, with all its illumination and breadth of vision, has a difficult and tedious task before it in any attempt to reconcile its principles with the existing systems; and, while it may modify them in some features, its most sanguine supporters can hardly hope that it will ever supplant those systems.

Rev. William Irvin, of New York, writing in the *Princeton Theological Review* on "Success in the Ministry," holds that ministerial success is the sure outcome, the inseparable sequel, of a *genuine* ministry. He says:

The ministry has this advantage over other callings, that to deserve success is really to achieve it. The world's judgment affords no just criterion. Even the minister's self-measurement may be largely at fault. He may lack utterance like Moses, or courage and ambition like Jeremiah, or faith like Thomas, or steadfastness like Peter. He may be almost overmastered by a keen sense of his own insufficiency. He may still be withstood by indifference like Gamaliel's, or misconstruction like that of Festus, or mockery like that of the men of Athens. He may often be tempted to cry out, "I have labored in vain!" Yet none the less is his message "the power of God unto salvation." It is a veritable and solid success, by whatever test it may be judged a failure. And none the less, too, is the weak man who utters it "mighty through God." The earthen vessel is decked with a heavenly splendor. His Master sees to it that he is made sufficient for the ministration of the new covenant. The herald of salvation has the hosts of God at his back. God takes his part—and if God be for him, who can be against him? Let a man be quickened and called by the Spirit, and trained and commissioned by the Church; let him be equipped with sacred knowledge and endowed with heavenly gifts; let him come to men in the fullness of the blessing of the Gospel of Christ; let him be established in truth and resolute in duty; let him thrill with human sympathies and glow with heavenly love; let him hold his Master with one hand and clasp sinners with the other; let him speak the word and minister at the altar; let him rule the church and mold the household; let him win the young, guide the mature, and support the aged; let him cheer the dying and console the mourner; let him contend earnestly for the faith once delivered to the saints, and be in himself its best proof and its brightest illustration, and whether he be a genius or a plodder, brilliant or dull, far-famed or little known, a stammerer or a Chrysostom, the life he lives will be illustrious, fruitful, memorable—blessed of men, admired by angels, owned by Christ, written deep in human hearts, and graven for evermore in the book of God's remembrance as linked with a veritable, splendid, and immortal success.

A VETERAN STATESMAN'S HOPES FOR ENGLAND.

One of Britain's best-known and most-privileged statesmen, whose personal recollection covers more than sixty years of England's life, records in a recent volume many significant judgments upon things past and things present. There are few finer sights than an old man, who, although he knows fully the evil in the world and how difficult is the victory of the good, yet keeps through all his years a firm faith in human progress, saying to his faltering brethren, "If this hour seem dark in some ways, at

least do not let us sit deedless, like fools and fine gentlemen, thinking the common toil not good enough for us, and beaten by the muddle; but rather let us work like good fellows trying by some dim candlelight to set our workshop ready against to-morrow's daylight." Here is an octogenarian observer who does not depress his courage with Tennyson's chilly doctrine that

> The course of time will swerve,
> Crook, and turn upon itself in many a backward-streaming curve.

Such prediction, as he says, knocks the heart out of all manly endeavor, and is not worthy of resolute and noble natures which believe in their own high capacities, in their fellow-men, and in the presence of God with mankind. He affirms that faith and hope have characterized in all ages the generous souls who have led the great onward march of redeemed humanity. And he records his conviction that, amid the countless evils of English life, elements of strong and saving virtue are mightily at work. Some of the facts on which he builds his hopes for the future of his country are these:

> We are officially informed that the supply of clergy is falling off; but though the young men at Oxford and Cambridge who are now seeking holy orders may be fewer than they were twenty years ago, I am convinced that their quality is better. There is nothing epicene or namby-pamby about them. They are fine, manly, active fellows, keen in mind and strong in body; men who have rowed for their colleges or played "rugger" for the university, and ready to consecrate all their splendid gifts of health and skill and trained endurance to the service of religion and humanity. Even the army furnishes concrete instances of religious devotion. Here is one: A few years ago a lieutenant in a smart cavalry regiment, the son of a great nobleman, and himself the inheritor of a large fortune, was killed by a fall from his horse. The day before the fatal accident he had spent an hour in the hospital, reading to and religiously comforting a sick soldier of his troop; and this occupation, so unlike what is supposed to be characteristic of a lancer, was all of a piece with the rest of his short life. In his case beauty was the sacrament of goodness, for he was one of the handsomest lads in the army and his character was as lovely as his appearance. Even while he was at Eton he had been deeply impressed with the need of creating a public opinion among schoolboys in favor of virtue. A boy who was known to have told a lie was disgraced. He believed it possible to make schoolboys feel that a violation of moral purity was equally disgraceful. After he had left Eton and while he was preparing for the army he took definite steps toward the fulfillment of his ideal. Those unhappy people who know nothing of the nobler side of human nature associate purity with unmanliness. This young lord was as brave and manly as he was chaste and loving; a fine horseman, a keen polo player, excelling in athletic sports and physical exercises. Another of his traits was a thoughtful

generosity. Shortly before his death he went to an older friend and broached a scheme which had long been maturing in his mind. Ever since he had received a regular allowance from his father he had always put aside a tenth as belonging to God, and now he begged his friend to take this tithe and administer it for him, without disclosing his name. "Perhaps it might help some poor fellow through the university, or be useful in some other way," he said, and added, "When I come of age the tenth of my income will be worth a good deal." Had he lived a few months longer he would have become possessed of a great estate. His brief life stands as a brilliant example of what a chivalrous young Englishman can be. This instance does not stand alone, and I am well assured that among young Englishmen of all grades and classes there is a vein of manly self-control and self-devotion which may yet prove the salvation of England. Oxford House at Bethnal Green set an example which has been widely followed. Nearly all our universities, colleges, and public schools have now their "missions" and "settlements" in the poorest and most populous parts of London and other great towns; and the whole of the social, athletic, and educational work which they do is done by young laymen in the leisure hours of exacting employments and professions. At one you may find the prime minister's son handing around hymn books for a mission service. At another a young member of Parliament is conducting a Bible class. At a third a captain of hussars is instructing the gutter boys in athletics. The young physicians labor hard for the moral well-being of medical students. The young barristers of the Temple and Lincoln's Inn run a mission there of excellent quality. I know an association of young business men who bind themselves together to give some time and labor regularly to the service of the poor and of the Church. I know a suburban mission conducted entirely by young men employed in great drapers' establishments; and I frequently stumble on smart young gentlemen whose appearance suggests fashion and frivolity, but who really conduct Bible classes and teach the poor in night schools, and manage boys' clubs, and visit hospitals. The lay readers of London are mainly young men engaged in shops or professions, who give their hard-earned leisure to work among the ignorant, the needy, and the depraved. The Church Army gathers its evangelists from the pit and the factory. Often the liveliest and brightest element in parish work is the young clerks. They sing in the choir, and work in the missions, and teach in the schools, and run the clubs. They look after their muscles as well as their souls; and as a strapping curate who was lately an Oxford Blue vigorously expressed it, "You simply can't make them funk if you try."

This spirit of virile, self-sacrificing devotion to high ends, spreading more and more through the young manhood of England, gives promise of a nobler citizenship and a loftier patriotism than we see to-day. Of this spirit the present Bishop of London has been the indefatigable apostle. To a class of Oxford graduates he said: "You are coming up to London to make your careers and follow your professions. Stick to them like men. I am not asking you all to be parsons. But put in a bit of spare time with us in the slums. Come and work with us in the missions and live with us in the settlements. It's jollier to dine on a leg of mutton with a dozen Oxford men at Oxford House than to munch your solitary chop in lodgings at Hampstead. Come and try it." And they came and tried it and found it true, and gave themselves and all they

could do to social and religious service in the East End. Such things ought to make the gloomiest pessimist admit that England is moving in the right direction.

Our venerable statesman is aghast at the bold ways of the "emancipated" young women of society. He tells of a girl who said of a notorious and risky novel, "Of course, it's not the sort of book one would give one's mother to read;" and of a boy who, when his mother counseled him, as he left home for boarding school, never to listen to anything he would not like his sisters to hear, replied with a horrified look, "I should think not, indeed, mother. If Polly and Kitty couldn't hear it, it must be awful;" and quotes the saying that "in Belgravia all the women are brave and all the men are modest." Yet he says that many a Belgravian matron gives one day a week to her "mothers' meeting" in poor parts of the city, while some of the prettiest damsels in London toil like galley slaves at clubs and classes for the benefit of factory girls and shop girls and domestic servants. Although inebriety, which has decreased among men, has increased among women, yet the most active temperance work is being performed by women. One large committee of ladies devotes itself to the inmates of the women's prisons. The members of another volunteer association visit all the hospitals, cheering the patients with reading and singing and various entertainments, and befriending discharged convalescents. All over London are refuges and agencies for reclaiming fallen women, all carried on by Christian ladies. Nearly all the settlements run by colleges have women's associations attached to them, and women go from homes of refinement to take up their abode in missions where they toil for the degraded and poverty-stricken with an heroic self-sacrifice which puts the brawniest curates to shame. F. W. Faber, who ministered largely to fashionable women in London, once wrote: "The heroic things of Christian attainment are far more difficult in pleasant gardens and by lovely riversides than even in ballrooms and scenes of dissipation. There is a poison in the even lapse of a merely comfortable and self-indulgent life which is fatal to sanctity." Yet this long-time observer of the fashionable world tells us he has often seen devotion to unselfish ideals spring up and come forth to noble service from circles of society supposed to be wholly given over to worldliness, frivolity, and irreligion. He

tells how a few years ago some young girls, all belonging to the same fashionable "set," joined the Church together. Not long after one of them was married, and as soon as she was settled in her new home her first thought was to establish in her house a Bible class, gathering in girls from the neighborhood as her guests, and to teach them the word of God. Our statesman adds: "Her husband, a jovial young man of the world, began by cracking jokes at his girl-wife's endeavor, and used to say to his friends, 'If you're coming to call on my missis, don't choose Wednesday, for that's the day she has her revival.' But he was, in fact, secretly proud of the character and courage and moral earnestness which the 'revival' showed. And, truly, if the young wives of to-day begin their domestic life in this spirit of practical religion the nobler citizenship of the next generation will rise up and call them blessed."

One chief element of hope in the national outlook which cheers this aged statesman is that so many of the good are young. He quotes Lord Beaconsfield's saying that "it is a holy thing to see a nation saved by its youth;" and declares that just now it is the young men and young women who are keeping the soul of England alive and exercising those qualities which make a nation really great. The sight of young military officers working to elevate the men under them, and public-school boys banding themselves together to discourage wrongdoing, and the universities sending the pick of their athletes to mission work in the slums, and young lawyers and members of Parliament sacrificing their leisure for similar work, and young ladies forsaking their amusements to labor for mill hands and factory girls and servants—such sights as these warrant an optimism as reasonable as it is cheerful.

Our veteran statesman belongs to the Church of England, and finds in its condition and prospects his final warrant for hopefulness toward his country's future. He rejoices in the gradual taking away of its unjust and exclusive immunities, quoting the statement of Dr. Woodford, late Bishop of Ely, that disestablishment has been proceeding during the last fifty years. He says that by this dissolution of the union between Church and State, proceeding under a gracious Providence through half a century, the spiritual energies of the national Church have been quickened and "she has been learning under the Divine Hand

dressed Souls," "The Soul's Colloquies," "The Soul and Public Opinion," "The Soul's Pathfinders," "The Soul and Heredity," "The Soul and Pleasure," "The Soul's Holidays," "When the Soul Lets Go," "Our Best and Worst," "Deposits from the Unseen," "Fog in Theology," "Temperament in Theology," "The Religiously Ungifted," "Life's Unknown Quantities." In this volume, entitled *Studies of the Soul,* are thirty-seven throbbing essays on such varied spiritual subjects. The straightest way to our avowed object is to quote. In the first essay, "Growing a Soul," is this:

> Socrates described the greatest work a man can give himself to when, in his Apology, he declared: "For I do nothing but go about persuading you all, old and young alike, not to take thought for your persons, nor your properties, but first and chiefly to care about the greatest improvement of the soul." It needs to be as seriously and as categorically taught to the men of to-day as it was to the Athenians in the time of Socrates, that, apart from any questions of Church dogma, no human pursuit, and hunt after wealth, fame, or pleasure is comparable in interest or in value with the growing of a soul. By the soul of man we mean something deeper than the machine that ticks in the brain, that calculates and memorizes, that learns the tricks in trade or diplomacy, and cleverly practices them. A developed man finds in him a streak of something beneath that, a something that relates him to the Infinite, which feels and suffers and wills and is the seat of the moral judgment. Everybody realizes this as a part of himself, but few indeed realize what may be made of it. To a generation which does not read the world's deepest books it is difficult to give an idea of what the human soul has really grown to in those who have given it a chance. The literature of this subject is the lives of the great saints, and among them perhaps especially the great mystics. Here we learn the *possibilities of a grown-up soul;* the *annihilation in it of the lower desires,* and the full *set of its determination upon the highest things;* its *power of vision* by which it has an apprehension of God which nothing can shake, and such a sense of the spiritual world as makes it grandly indifferent to the conditions of the earthly lot; its *power of influence,* such that through commonest words and acts thrill mysterious forces that shake and inspire the hearts of men; and its *power of enjoyment,* drawn from sources which the world cannot dry up, and which reaches at times an intensity that transcends the limits of expression. Unless the world's best men and women have been its hugest liars, these experiences have, in different degrees, been common to them all. [What an outline for a sermon is suggested here!]

Germane to this, in another place, is the following: "When we read of a Madame Guyon with her earthly joys sapped by the persecutions of a tyrannous husband and of an intolerable mother-in-law, by the death of her children, and by the loss of her early beauty through the ravages of the smallpox, and yet,

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from her anchorage in the Divine, triumphing over all, and preserving the treasure of an unbreakable peace, we get an inspiring insight into the possibilities of human nature when it has found its base." The essay on "The Chemistry of Souls" has this:

An Ignatius Loyola up to well on in his early manhood shows the characteristics and leads the career of a Spanish gallant of the period. Then comes, first, a cannon ball which breaks his leg at the siege of Pampeluna, and next the opening of a book, *Lives of the Saints*, to while away the tedium of his invalidism. The play of the new influence upon the old qualities produces, as result, the wondrous life of the Father of Jesuitism. The Kingswood colliers, to whom John Wesley preached, were originally, like their fathers before them, hard-working and hard drinking fellows, whose idea of enjoyment lay in horseplay, carousing, and coarse brutalities. When upon these characters was poured the magnetic streams of spiritual influences which the Methodist leader had at command, the resultant was a type of life and feeling so new that the possessors of it were scarcely recognizable, either to themselves or to their neighbors. The Spanish knight of the sixteenth century and the Kingswood colliers of the eighteenth may be taken as examples of what meets us everywhere in history and in contemporary life. A man's original qualities, struck upon by some influence from without, unsought and unthought of by him, may combine with this new element to produce a human result as different from his original self as water is different from either the hydrogen or the oxygen out of whose union it has been formed. . . . Christianity's whole appeal is based on the possibility of a new human product being obtained from the combination of original qualities with a special superhuman influence. Man may become a new creature by union with a spiritual power which waits to combine with him. This is in essence the Christian Gospel, and it is as scientific as it is inspiring. Churches become centers of irresistible power when the men and women composing them recognize as a truth and realize as an experience that they are made with a view to an actual union with God, a combination of his nature with their own, out of which a new and higher form of life is to emerge.

In the essay "In Search of One's Self" we find the following:

On their moral and spiritual side men often go in search of a lost self. On the best and most religious natures the march of the years is apt to inflict some sense of loss. The rapture and ecstasy of feeling which in earlier years, at some sweet strain or moving utterance or untraced breath of the Spirit, made highest heaven in the soul, is, with many, a faculty which becomes in a measure blunted by time. But when, as is the case with true hearts, this blossom and bloom of the religious life have been succeeded by the fruit of a strong endurance, of an unfailing sense of duty, of a rooted faith, of a settled habit of right living, and of a widening sympathy, the gain is greater than the loss. No tragedy is here. The tragedy is when men who in their youth have looked on God and his world through the eyes of purity, who have known what it was to feel the passion of righteousness, and the supreme gladness of being

counted worthy to fight on the side of whatsoever is good, and who, in some fatal hour or by gradual decline, have slipped away from all this, and then, from the bottom of the precipice where the best in them went to wreck, gaze back on the inaccessible heights of that paradise they lost—here it is we have what may truly be called the tragedy of a soul. *The man who has gazed into the depths of that experience will never scoff at the doctrine of a Redemption and a Redeemer.*

As indicative of the range and variety of illustration in these essays we may take from what is said concerning the important rôle played in the field of affairs by the enthusiasm, inexperience, and ignorance of men, especially of youth: "Nature gets an immense deal out of men by their sheer want of perception and knowledge. There are some things they do blindfold, or they would never do them at all. Rudyard Kipling gives a good example of what we mean in that wonderful achievement of Tommy Atkins, 'The Taking of Lungtungpen.' Mulvaney, commenting on the exploit, says: ''Tis the bhoys—the raw bhoys—that don't know fwhat a bullut manes, an' wudn't care av they did—that dhu the work. Wud fifty seasoned soldiers have taken Lungtungpen in the dhark that way? You know they wudn't. They'd know too much. They'd know the risk av fever and chill, let alone the shootin'. But the three-year-olds know little and care less; an' where there's no fear, there's no danger.' Precisely. And the world is full of Lungtungpens, which Nature sets her young recruits to capture. Older ones are not fit for some things which have to be done if the world is to be kept moving. They see and know too much. The young ones, not knowing the thing to be impossible, simply go ahead and do it, reckless of consequences." Here is a hint to ministers:

With the cultured as well as the uncultured the imagination is among the most hard-worked of the religious faculties. No one can successfully teach children without constant appeal to it, and adults are in this matter only children of larger growth. The most powerful preachers are the men of high imagination who can at the same time play most effectively on this faculty in their hearers. Massillon, making the courtiers of Louis XIV leap to their feet under the idea that the judgment day was actually upon them, and William Dawson, the Methodist preacher, turning the eyes of his audience to the door where they expected to see the prodigal son, whom he was picturing, come in from the far country, are types of the men who have been most successful in winning multitudes to the religious life. We all know that *Pilgrim's Progress* is not history, that Doubting Castle and the Delectable Mountains are nowhere on the map, and that Mr. Greatheart and Old Honest

are children of a dreamer's brain. But learned and ignorant alike have recognized here religious teaching of the first order, a teaching which, under forms of the imagination, offers truths that feed the soul's inmost life.

In an essay on "The Soul's Pathfinders" Mr. Brierley refers to one of Dr. W. H. Milburn's books thus:

A charming volume, written a generation ago, along in the fifties, by a well-known American divine, entitled *The Rifle, Axe, and Saddlebags*, depicts in vivid fashion the life of the backwoods preacher of an earlier time. He had to be an expert as much in handling a rifle as a text, in swimming rivers as in preaching sermons, in dealing with a grizzly as with a convert. They were a race of religious frontiersmen, a generation of sinewy-bodied, devout-souled, singing, praying, rejoicing evangelists of prairie and wilderness, worthy of the Church's lasting and loving remembrance. They were scouts, border-fighters, spiritual Uhlans, ever in advance of the slower-moving main body. They made the rough wilderness blossom as the rose and the desert and solitary place be glad with a divine joy.

From the closing chapter on "The Soul and Death" we quote the following:

Physical science, which at one time was supposed to rivet fast on man the chains of mortality, is now forging the instruments of his deliverance. First of all, it has shown us the fallacy of reasoning from appearances. The premises on which the old materialistic arguments were based are being shattered by more extended observation. Matter, the partner of spirit, is showing in such entirely new lights as to make us recast all our conceptions about it. Whatever death does to spirit, it does not destroy matter. It changes it, that is all. And if all death can do to one, and the inferior partner in the human compact, is to alter its form, what natural or logical ground is there for supposing it can do more with matter's higher associate, the spirit? As to the argument arising from the deterioration of the mental powers consequent on physical decay, that need not frighten us any more than it frightened Socrates. It amounts only to this, that the mind as player is hampered by a worn-out instrument. To say that a Beethoven cannot extract perfect music from a used-up piano is surely not to prove that our Beethoven will never get another piano. On this whole side of the question we certainly do not go too far in saying that modern science, in demonstrating the continuity of force, has made it more difficult than ever to believe that the highest kind of force as yet manifested on this planet, namely, that of soul or spirit, should be the one exception to the law. If we can turn heat into motion, and motion into electricity, and electricity into light, but can by no process reduce them to nothingness, what is there in the nature of things or in human experience to lead us to the conclusion that character and soul-force will meet a worse fate? The broad hint of science here is that, like its mate the body, the spirit of man may be transmuted but will not be destroyed.

From the essay on "The Soul in Preaching" we take the following:

A very cursory examination of history reveals the fact that the men who have written their names most broadly on its page as religious powers—whether an Augustine in one age, a Luther in another, or a Wesley in a third—have been characters in whom a profound mystic apprehension of the spiritual world has been united with a disciplined brain, absorbent of the best learning of the time. St. Paul, the most intellectual of the apostles, is the one whose influence survives. The people who quote his saying that "the wisdom of this world is foolishness with God," as an argument for unlearned enthusiasm in the pulpit, forget that the expression by one of the greatest minds of any age of his own intellectual humility is one thing, and the easy self-confidence which elevates mental vacuity into a transcendental grace is another and very different thing. In the Church as much as out of it, knowledge is power, and, other things being equal, leadership will inevitably go to the pulpit which knows most and sees farthest.

But a thing of still more vital importance, immensely more potent than the most brilliant mental capacity and culture, is what we call *character*. This is what was referred to in Froude's remark about the relative influence of Whately and John Henry Newman, when they were contemporaries in the Oriel Common Room. Whately, says Froude, required to bring to their minds the clearest intellectual demonstration before he could lead them, whereas they were moved by anything Newman said from the mere fact that it was he who said it. It is the possession of this power of producing a distinct moral and spiritual effect by the saying of things which, in the lips of another, would be without point or significance, that makes a true pulpit a force so entirely unique. The Abbé Vianney producing an indescribable emotion amongst a cultured audience by the simple words, "I want you, my dear children, to love God. He is so good," represents a problem in the sphere of influence which every preacher may well study. Power of this kind gathers about the utterances of men who are known to be of blameless character, of absolute honesty of speech and act, who would sacrifice their dearest interests for the cause of truth, and who spare not themselves in the service of their God and their fellow. A Church in such men might try a fall with any power on earth, and not be anxious about the result.

This power of character is obtained, and the Christian preacher's influence is made what it ought to be, by his direct and intimate relations with the spiritual world. The apostolic terminology furnishes us with its precise description when it speaks of a preaching "in demonstration of the Spirit and of power." There has been an enormous amount of mystical writing and speaking on the question of how to secure this reinforcement of one's own faculty by a power coming to it from without and above. If men want to clothe themselves with any force outside themselves they must do so by first studying the laws of that force, obeying them, and organically relating themselves to them. In this way and no other may men secure that mighty augmentation of power which the New Testament speaks of as coming directly from God. It must be by studying and obeying the laws of the spiritual realm and by rightly relating one's self to them. In proportion as men, by purer living and higher thinking, and more earnest aspiration, and by a more exact obedience to what truth and right they know, come into closer relation with the spiritual realm in that proportion will their power upon both Church and world augment by leaps and bounds.

THE ARENA.

GRIERSON ON MATTHEW ARNOLD.

I would not appear in the rôle of a special pleader for Arnold. His superciliousness is sufficiently exasperating, and his perversity seems often ultra enough. He is worthy, however, of a just and discriminative criticism; and this, it seems to me, the writer who is quoted in the *Summary of Reviews*, January, 1903, does not offer. It is to the heroic, iconoclastic tone of the critic (which, it seems to me, is too much the tone of modern criticism) that I would object. The tendency of such writing, with many undiscerning readers, I feel, must be entirely to discredit the subjects of discussion. My native impulse is to go "for the under dog in the fight." Arnold was partial and unfair, which perhaps furnishes a precedent for the same thing in his critic; but the critic's heat is not more agreeable than his caustic subject's coldness. Such charges as those of "brutality," and of general bloodlessness in his dealing with authors, appear to me overstatements of the real truth. With all the defects of judgment and the tendency to prejudice that beset him, I believe that Arnold was in the main a sincere, kindly-hearted man, not altogether unbrotherly and not altogether unjust. Moreover, the tone of our criticism, it seems to me, should be modified by the fact that he has now no power to defend himself among men. So my heart went out a little to him whose earthly mold has for several years been reposing in Laleham churchyard. I recognize in Mr. Grierson a capable writer, and a critic who might do better than in this case I think he has done. He has a trenchant pen, and is not without the knowledge and insight necessary to an instructive writer. But I think a very wise, and at the same time genial, man would have scored some of his own passages, such as, for instance: "Arnold was no *seer*. . . . The labor-saving, machine-made thought of the time made a *nonchalant pessimist* of Tennyson and a purblind preacher of Arnold." How easy, how fatuous, often how untrue, such generalizing phrases become! "Crossing the Bar" does not sound much like "nonchalant pessimism," so far as Tennyson is concerned.

Again: "Matthew Arnold, as a poet, has plenty of brain and muscle [no inconsiderable thing to have], but the blood is the life; and his poetry lacks the crimson element." Deficient in passion as Arnold was, eminently intellectual as his poetry undoubtedly is, I challenge the above as a misleading statement. How can "plenty of brain and muscle" be manufactured without blood?—if we may use the critic's materialistic figure. I think, perhaps, to carry it on a little farther, that the blood did not run quite so freely and visibly in Arnold's capillaries as perhaps in those of his critic; but when I

read his elegies and some of his sonnets, and also his letters, I cannot help thinking that he had a *heart*, and that the genuine life-current beat steadily at its center. Perhaps, also, had Arnold's mantle of calm fallen on the shoulders of his critic, and had he been subjected to some of the rigorous self-criticism which caused Arnold to reject "Empedocles on Etna" from his collected poems, that had not been an unhappy thing. Then such statements as that "Universality made Shakespeare; imagination and style made Milton," etc., appear to me the very commonplaces of criticism, which he might have learned from Arnold himself not many years ago. Nor am I able to see wherein Arnold and Wordsworth are imitative in any other sense than that in which Milton himself is imitative. Poetry is an imitative art; and, with all his originality, the great poet never gets wholly away from his models, his predecessors.

This frank, free speech is not in any ungenerous or carping spirit. I do not shrink from blame applied where there is blameworthiness. I know well the ill service Arnold has done the Church; I have felt the weight he sometimes hangs upon the human spirit. But, nevertheless, he was a man, with a man's weaknesses, needing a Redeemer and a basis for his faith; and I pity as surely as I challenge and blame him. I try to follow Whittier's rule in respect of Burns with regard to all my authors. I seek to sympathize with the good, and, by repugnance, to profit even by the bad.

Dear Soul of Song! I own my debt
Uncanceled by his failings.

Pemaquid, Me. ARTHUR J. LOCKHART.

A FURTHER WORD AS TO THE RESURRECTION.

IT will doubtless be conceded by all who believe in the doctrine of the "resurrection of the dead" that St. Paul had this great doctrine in mind when he wrote the fifteenth chapter of First Corinthians. This being conceded, it follows also that the various expressions he uses in this chapter, such as "resurrection of the dead," "rose again," "be risen," "raised up," "dead rise," "dead shall be raised," "this corruptible must put on incorruption," and "this mortal must put on immortality," all are intended to be but varying modes of reference to this same great doctrine. It will also be conceded that, whatever may have been the great apostle's idea of this doctrine, he uses this idea in the same sense throughout the entire chapter. Any other interpretation vitiates his logic and devitalizes his entire line of reasoning concerning this doctrine. But St. Paul, in this chapter, stakes the verity of the whole structure of the Christian faith on the genuineness, the reality, of the resurrection of the Christ from the dead. If this be so, then the true interpretation of this doctrine must be as applicable to the Christ as to the Christian, to him who is at once God and man as to him who is man, and man only. This compels us to set aside as unscriptural that interpreta-

tion which sees in the resurrection only the raising of the soul from the death of sin to the life of righteousness, from the power of Satan unto God. For the Christ had never sinned—had never been dead in trespasses and in sins, had never been in the power of Satan, and yet the apostle most positively asserts that he had been raised from the dead. The fact of the applicability of this doctrine to the Christ also precludes that interpretation which accounts the resurrection to be only "the soul returning to God," or "the soul leaving the dead body and entering on its immortal career." Since, if this were the true interpretation, it then had not been at all necessary to bring the dead body of the Christ from the tomb in order to accomplish his resurrection, and his disciples could (and would) have jubilantly proclaimed his resurrection at once upon his soul's leaving the body. The absolute absurdity of such action in this case most clearly reveals the fact that such an interpretation of this doctrine must be of much more modern origin; while the fact that his disciples were overwhelmed with sorrow and disappointment, and only recovered their faith in him and in his kingdom when they had seen his risen body and had received his imparted Spirit, adds convincing testimony that this cannot possibly be the true interpretation of this great doctrine. But again. That interpretation of the resurrection which confines it to the soul alone cannot be the true interpretation, since the body is the only part of us which is mortal or corruptible in the sense in which St. Paul uses the terms in this "resurrection chapter:" "This corruptible must put on incorruption, and this mortal must put on immortality." This cannot be otherwise, since, if "corruptible" and "mortal" may have reference to the soul alone, we are then compelled by the apostle's argument to conceive of the soul of the Lord Jesus as corruptible and mortal. But this conception is impossible. Hence "this corruptible" and "this mortal" can only refer to the body, and the true interpretation of the doctrine of the resurrection cannot refer to the soul alone. It was the "how" of the "new birth" over which Nicodemus stumbled. The Master gave him no explanation of the manner, but insisted strenuously on the fact. The "how" of the "resurrection of the body" has been a "stone of stumbling and a rock of offense" to many. The Scriptures do not explain to us the "how," but they do insist strenuously upon the fact. We may confidently receive the fact, and await the explanation until our powers of apprehension and of comprehension shall be sufficiently enlarged and quickened to enable us to grasp and understand it completely. If the above positions are both "scriptural and philosophical," then to "believe in the resurrection of the dead" and not to "believe in the resurrection of this mortal body" appears to be both unscriptural and unphilosophical. Let us not limit the power of God nor fall short of the confidence which the word of God warrants.

Montrose, Pa. A. W. Cooper.

FAMILY RELATIONSHIPS IN THE KINGDOM OF GOD.

It is a pleasing thought, indulged by Christians generally, that one of the highest and most abiding joys of heaven will be the reunion of loved ones there. Bishop Gilbert Haven expressed it when he declared his intention on reaching heaven to lay his head in his Mary's lap and rest five hundred years. And who that heard him will forget with what enthusiastic earnestness the lamented Dr. Kynett, in Dr. O'Hanlon's Bible class at Ocean Grove, in 1897, proclaimed his joyous confidence as to this heavenly association with the dear ones gone? The humblest in the Church, not less than the great, look forward with the same happy anticipation. To many it is one of the strongest incentives to faithfulness in the service of God. Father, mother, brothers, sisters, husband, wife, children, having crossed over, what wonder that the Christian heart overflows with gladness as it sings:

> We'll meet to part no more
> On Canaan's happy shore.

But, blissful as shall be this recognition and association, are we quite certain that it will greatly surpass the joy of meeting and mingling with others of the redeemed with whom we may not have had the slightest acquaintance here on earth? Does the mere suggestion cause a shock? Still let us give it some consideration. Is there not a possibility of our conceptions of the heavenly life being corrupted by weaving into them even the best features of this earthly life? Are not our earthly relationships, however pure and sweet they may prove to be, in a sense almost accidental? At least it is true that, with many, close family relationship is but for a short time, even when compared with their full stay on earth; and shall that which is so transient become a marked feature of the life eternal? Is it not common experience that, as separation from father, mother, brothers, and sisters occurs and continues, and new homes are made and new relationships develop, the ties that formerly bound so strongly grow weaker and come to hold with comparatively little force even while we are yet in this brief life? Is it not true also, do not ministers of the Gospel especially find it so, that certain others with whom we may be associated but a few years become as dear as our own brothers and sisters? Do not sons and daughters in the Gospel sometimes share our affections almost equally with the offspring of our bodies, precious as our own children may be to us? How do these matters of experience affect the thought that earthly family relationships are to carry over and constitute a distinguishing feature of the joy that awaits when we all shall gather in the Father's house on high? Moreover, if we so magnify the value of the family relationship, is there not danger that the joy of heaven may be seriously marred by lack of completeness in the family circle there? For out of many homes of tenderest affection have dear ones gone into the ways of sin and death. And scattered here

and there throughout the land are souls embittered against God because they see no probability, should they themselves reach heaven, of meeting certain loved ones in that land. Is not this evidence that too great stress is placed upon this feature of the heavenly life?

What light do the words of Jesus throw upon this teaching? Does he make the family reunion in heaven one of its special joys? He emphasizes the sacredness of the family tie for this world, and yet he declares, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." And to Peter's question he answers that the one who has left father, mother, wife, or children for his sake "shall receive an hundredfold now in this time, brethren, sisters, mothers, children, and in the world to come eternal life." Here is promise of an enlarged family relationship, including all God's children, but not a word about meeting physical kindred in heaven. "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." No word here as to sitting down with brothers and sisters and wife and children. When the Sadducees sought to overthrow his doctrine of the resurrection with the case of the woman who had seven husbands, "Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." But marriage being the center and source of earthly family ties, is there not here implied their practical dissolution in the life beyond? Let us glance a little farther into the New Testament. When Stephen was dying he looked up and beheld not father nor mother, but Jesus. When Paul was about to depart he saw the crown of life awaiting not himself only, nor his own kindred—he makes no mention of them—but "all them also that love his appearing." When John saw heaven opened, near relatives were there, doubtless, but he only says that he "beheld a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," who had "washed their robes, and made them white in the blood of the Lamb."

Shall we then infer that we are to have no special joy in meeting our own loved ones in glory? Hardly that. Indeed, our joy in meeting them may surpass our expectations. But this we must conclude: that our greatest happiness in the heavenly relationship will not be because of kinship on earth, but because of our common redemption through the blood of Christ. Then shall we understand that word of Jesus, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." His kindred shall be ours. And as the sunlight surpasses that of the incandescent lamp so shall the affection we bear in the heavenly state toward all the redeemed surpass the love we held for our dearest ones while tarrying with them here on earth.

Peru, Ind. J. W. CAIN.

THE ITINERANTS' CLUB.

EUROPEAN CONVERSATIONS ABOUT THE EDUCATION OF CHILDREN. BY BISHOP VINCENT.

THE month of Church "conversations" on selected topics, which proved so successful in the European field in 1900, was even more profitable in 1901. The "November conversations" were appointed for all parts of our Church field on the Continent. Eleven questions relating to "education" were translated into German, Bulgarian, Italian, Norwegian, Swedish, and Finnish, published in all of our Church papers, and sent in "slips" or circulars, with blank spaces for written replies, to all of our preachers. Everybody was urged to think, to read and to talk on as many of the "eleven questions" as possible. "Conversations" were to be started in groups of persons casually met, on the street, in the train, home, field, or shop. One or more sessions were set apart for such conversations at official board meetings, Sunday school teachers' meetings, prayer meetings, class meetings, Epworth Leagues, and wherever or whenever persons could be interested in the appointed topics. Few if any of our preachers failed to preach on some phase of the general question of "education."

Some ministers are apathetic, some lack tact, a few are indolent, and a very few wonder what the training of children has to do with "salvation"! The majority are interested, and many to the point of enthusiasm, in the study of popular opinion concerning religious education, the home habits, the attitude of secular teachers, and the qualifications of Sunday school teachers. The reports of the pastors are very suggestive and gratifying. A pastor writes: "On my circuit more than forty November conversations on education were held." A presiding elder: "I preached four times on John xxi, 15. Spoke on the subject in the Quarterly Conferences. I enlisted the local preachers. Special meetings were held. Twenty children and young people consecrated themselves to the Lord. Many confessions have been made by parents in little conversation circles. The plan has revealed the ignorance among the people on the subject of training children." A pastor: "I preached on Acts vii, 20. The subject was discussed in the class meetings. I preached four sermons during the week, and conversations followed." Another pastor: "We had twelve conversations. I have visited at their homes all who could not attend and have reported to them the results of the conversations. I purpose to keep talking on these subjects, and to make the 'conversations' the beginning of a movement in favor of our youth which shall continue the whole year." One presiding elder published a tract covering the subjects

of the November conversations and distributed copies of it among all of his people. A young mother writes: "I have long been impressed with the value of the first five years, but never so much as now." She makes a pathetic confession and records a vow of renewed fidelity. A father of six children writes: "I am humiliated by the discussion of the subject, and also encouraged." In one place "mothers and fathers' meetings were held." One successful pastor says: "For three successive Sundays in November I preached on 'Our Children and Young People;' twice held 'conversation meetings' with my congregation; held a class leaders' convention every Sunday on education; made education the topic of prayer in the prayer meeting; in my pastoral visits discussed the subjects." Another pastor writes: "I have preached twice and held eight conversations —one with the Sunday school teachers, five in the class meetings, and two with the whole church."

When the public is interested on any special question wise pastors avail themselves of that opportunity for its public discussion, and always have increased attendance and increased attention. How wise is the pastor who creates among the people an interest in some great subject and then makes use of that opportunity for its fuller discussion!

The results of our November *Seminar* can be given in these pages only in very condensed form, but the suggestions thus compactly put must be of advantage to every student of human nature, and especially to the inquirer concerning education, especially the religious education of our children and youth. To the "eleven questions" the following answers were given:

1. "*What are some of the mistakes we make in the teaching of religious subjects to little children?*" A Norwegian answers this question as follows: "By not being wholly in the truth ourselves. Using terms and expressions the children do not understand. Giving them wrong ideas concerning God. By speaking to them as if they did not already belong to God. Beginning too late to instruct them. Punishing them in wrath. Telling them too much at one time. Treating them too much as grown people. Not using pictures from everyday life. Giving them too little opportunity to think for themselves." A poor man recently converted said in one of the conversations: "I did not give a good example to my children. I went to the inn. I smoked. I was not a Christian. I did not pray *with* nor *for* them. I was satisfied if they learned worldly things. I did not at all teach them religious things. But I pray God that I can do it in the future." "Some parents do pull and drive their children to Christ; others do nearly nothing to bring them to him." A country pastor in Germany writes: "Most of our parents have not much to do in teaching their children religion, because (1) they think they are to be taught this at school, and (2) most of our people especially in the country have no time to do it, or are not able to do it." "We do not study childhood. We forget how we our

selves thought and felt as children." "We do not adapt ourselves to them. We overtax them." "We are too deep and too high and too heavy." "We have too little patience and tax their patience too much." "We talk too much the language of the Church and too little the language of childhood." "We do not begin early enough. We must begin to educate them as soon as they leave the rock;* yes, when still in the rock." A delicate touch comes from Modena, in Italy: "We should begin with the first smile that lights a child's face." Another writes: "A mother used to lay her hand on her babe's head from the first day—praying for it." "We do not sufficiently dwell on the love of God." "The Bible is not a book of menace, but of mercy." "We overstate God's wrath and severity when we teach religion to little children." "We too commonly connect religion with chastisement and punishment." "We alarm when we should allure." "We teach little children so as to secure aversion instead of conversion." Our wise and delightful Edouard Hug, of Switzerland, says: "Children, like plants, love the sunshine. Joyfulness is the mother of virtue; but joyfulness must grow on the staff of order and discipline. It is not infallibility that children need to see in their parents, but thorough sincerity." "Our religion is too much a matter of form—too much recitation and imitation." "Father and mother do not agree in teaching and governing little children—this is confusing." The voice from Modena says: "We forget that a child *observes* and unconsciously imitates more than he *listens*." "We do not trust the Bible sufficiently as a book for children. The most interesting lesson for a little child is the first chapter of Genesis." "The Bible may seem to be a dry stalk, but there is life in it, and it will bear fruit." "With children we are too impatient, too anxious for immediate results." "We give too much advice. Not ethics, but Christ."

2. "*How may we train little children to honor the truth and to despise falsehood?*" "Set forth God as the God of truth." His "names," his "attributes." "Lying lips are an abomination to the Lord." "The whole end of the Church is to show that God is truth, to teach the truth God has given us, and to make men true in all things." "We preach Christ, who is the truth." "The Holy Spirit is the Spirit of truth." "All our teachings of religion should exalt *truth* in habit and character." "The lie ought to be made as black as possible." "Parents should always be absolutely true themselves." "Never tell a child that God does not love him because of this or that that he has done." "Do not drive a child to despair." "Do not be so severe as to discourage repentance and confession." "Show children that liars are despised by all men." "The following texts of Scripture should be taught to children: Psa. 119. 163; Prov. 6. 17; Eph. 4. 25. A father once compelled a child who had told a lie to write out in full eight or ten times John 8. 44." "Discourage the lying of conventional society. A mother once said to a

* The cradle.

visitor in the presence of her child, 'I am so glad to see you!' As soon as the visitor had gone she said, 'Rid of him at last!'" "Avoid the habit of exaggeration in ordinary conversation." "Let your yea be yea; and your nay, nay." "Cultivate the habit of definiteness. Avoid ambiguity." "Remember the power of imagination in a child. All that is not true can be called false." "Keep all promises that you make, especially little promises." "Do not punish a lie with another lie, as, 'The chimney sweep will get you.'" "Avoid the habit of making frequent and unmeaning threats." "Watch children closely, and especially their excuses." "Don't try to deceive railway conductors and other officials by misrepresenting the age of a child." "Don't misrepresent facts in writing excuses for absence or tardiness at school." "Pray with your children and bring them in humble confession of their sins to God; but pray with them at other times also, and not merely when they have been 'naughty.'" "Don't suspect your children. Believe them implicitly until compelled to doubt." "Treat confession with great tenderness."

3. "*How may we at home enrich a child's vocabulary?*" "Use as great a variety of words as you can in your ordinary home conversation." "Every day read slowly and distinctly some interesting passage, making certain words very emphatic." "Encourage children to report what they have seen or read or to retell stories they have heard." "Use plays of different kinds to stimulate imagination and encourage conversation." "Insist on explicitness. If a child sees a 'bird' insist that he be able to tell you what kind of a bird." "Consult the dictionary often." "Study pictures with children, and encourage them to tell you the details." "Fill their minds with poems, proverbs, and fine passages from literature." "Encourage conversation, at table, after a walk or some social experience." "Study with your children words and families of words—especially study synonyms." "Study adjectives." "Never ridicule blunders."

4. "*How may we at home teach children to observe facts in nature, to learn names—for example, the names of different trees, plants, flowers, leaves, stones, colors; mathematical figures; the different kinds of clouds; and to gain ideas of distance, size, numbers, and weight?*" One of our Würtemberg brethren says: "Dear Sir: That is a question for well-trained people who have studied botany, geology, and mathematics. Most of the people we have in our congregations know very little about these matters. And children of better-trained families go to good institutions; and our schools here in Würtemberg are among the best in the world." This answer illustrates an altogether too common notion that different "classes" of people need different kinds and degrees of education; and that there are higher and lower grades of people even in the world of knowledge—grades determined by other than intellectual endowment and the use of natural powers. We insist that the humblest homes should train their children in all the subjects embraced in the ques-

tion we are now considering. And from many sources come answers as follows: "Train children to keep their eyes open." "Children might make collections of materials which would be a home museum for them." "The love of gardening should be encouraged. A potted plant in a house may be a lesson book." "Going to the market may give many lessons." "Every family should keep a 'record' of first things—the first tooth, the first spoken word, the first attempt at drawing; a record of weather, variations of the thermometer; events in the neighborhood, visits," etc. "The blackboard or slate in the home is a useful piece of furniture." "Give special attention to the dull or slow child." "Never refuse to answer a child." Encourage at home the collection and study of plants, flowers, stones, insects, pictures of every kind. "Study and talk about colors, geometrical figures, qualities of objects." "Have scales to weigh and, if possible, a microscope to examine with." "Learn distances at a glance, width of street, etc." "Practice in counting and 'guessing'—sheep in the field, birds in a flock, windows in a block of buildings, etc." And connect all things in nature with God. "The heavens declare the glory of God." "Behold the fowls of the air." "Go to the ant." "Consider the lilies." Pray the prayer, "Wash me, and I shall be whiter than snow." "Our children should find in nature another book of God."

5. "*How may home help in the cultivation of memory in children?*" "Keep the body in good order. Strengthen the muscles, nerves, digestive system. Take exercise in the open air. Put the instrument into good order if you want it to do good work." "Do not force and overtax the memory." "Try to interest them in the subject and matter you wish them to remember. There is a value in certain kinds of play—riddles, enigmas, word-picturing, and the recognition of the place or event described." "Wisely use table conversation as a means of creating an interest and cultivating the memory." "Fixedness of attention on what one has to do at any given time—the *habit* of giving attention—will strengthen the memory." "By questions secure repetition. *Répétition est la mère de l'education*" ("Repetition is the mother of education"). "Train the children to commit and often to recite choice passages of prose and poetry."

6. "*How may children at home be led to appreciate and to develop will power?*" "Teach children very early that the weight of a man is in his will." "Weak wills in this world must serve the strong wills." "Weak will may be strengthened." "The most important part of education is the education of the will." "Illustrate will power by stories of strong men and by readings from the great romances." "To know how and when to say 'No' is one of the great secrets of success in life." "Use little things as means of disciplining the will—getting up at a set time in the morning, overcoming reluctance by a firm 'I will.'" "Parents must have self-control. And they must agree upon a policy in home government and stand by it."

"Asylums for the insane illustrate the evils of an ungoverned will." "Never allow an unfinished bit of work or play." "Never let a child's tears sweep away your purpose." "Don't let a child say 'I cannot.'" "Never frighten children." "Do not try to break a child's will, but through a keen, strong sense of duty lead him to break self-will." "Train a child to the habit of willing according to God's will."

7. "*What are the greatest dangers to which our young people are in these days exposed, and how may we protect them against these dangers?*" The principal dangers are "Unbelief," "Frivolity," and "Sensuality." From a large number of papers we glean such items as these: "Public schools allow depreciating remarks about religion and the Church." "The inconsistencies of professing Christians at home sustain these slanders." "Sabbath excursions and amusements demoralize our youth." "Low literature," "lascivious plays," "foul pictures," "corrupt conversation," "bestial habits" are all quoted. "There is too little parental authority in this age." We are to protect our youth from these evils by "beginning to govern children earlier," "making home interesting," "guarding against corrupt and weak companions," "build up Christian fellowships under the combined efforts of home and church," "give young folks innocent recreation and cultivate a sensitive conscience," "a shepherd-pastor," "early experience in the joy of the Christian life," "develop a higher type of social life." "'Every day my mother prays for me and my father's prayers surround me like mountains,' exclaimed a prodigal son on his sick bed. And he was brought to God." "Protect our children by a stronger love than they can find outside." "Protest to the State authorities against day school teachers who speak disrespectfully of religion and the Church in the presence of their pupils." "The same God who gave Joseph strength against the seductions of Potiphar's wife, who was able to protect Daniel amid the idolatry and debauchery of the court at Babylon, is strong enough nowadays to save our children."

8. "*What are the peculiarities of so-called 'young people' between twelve and twenty years of age?*" "Ambition, ambition, ambition." "Levity of character." "Freedom from restraint, long coveted, is now possible." "Desire for change and travel." "It is their month of May; imagination runs away with them; they dream, build castles in the air, live an unreal life." "The age of illusions." "The time of decision, and yet they are less than ever qualified to decide wisely." "Newly formed friendships—dreams of marriage, easily deceived, utter apathy concerning religion." "The period of passion, of physical crises, of new perils, and the most difficult of all things is—self-denial." "The period of unripe judgment and yet in danger of fancying themselves always right." "Now is the time of need for wise, experienced, discriminating friends." "The most needed thing now is the development of true self-respect."

9. "*How may home and the Church cooperate in helping these*

young people?" "By entering into their youthful views of matters, trying not to treat their ideals with disdain. Cultivate truly Christian ideas of life in the family circle and among a few friends, rather than making so much of public meetings and associations." "Encourage early decision for righteousness." "Combine to devise wise ways of bridging over the peculiarly perilous period between fourteen and twenty years of age." "Parental example of loyalty to the Church will go a long way toward keeping strong the Church's hold on young people." "Don't be too critical of young life and its follies. Don't see *too* much. Know when to shut your eyes." "Keep family religion positive, steady, and consistent." "Make home the brightest and happiest place in the world." "Cultivate the homelike atmosphere in the Church, and the reverent, churchlike atmosphere in the home." "Above all, avoid sarcasm, scolding, and contempt."

10. "*What requests has the Church to make of the day school?*" "That only apt and conscientious teachers be employed." "Perfect fairness toward all forms of religion." "The school should have enough respect for religion to teach children that there is a reality in it, but that the home and the Church must be responsible for teaching the details of it." "No avowed skeptic should be employed as a teacher of children." "We as a Church (Methodist) have many difficulties to overcome that are not known in a country where all the Churches are treated alike by the State. As there are some privileges that one is deprived of in not being 'confirmed' in the established Church, many of our own members hesitate about giving their children over fully to our care. But I am glad to know that our Church gains continually in influence, and I trust that the time will soon come when the established Church (in Sweden), as some of their leading men have intimated, will be organized as a free Church." This severance of the Church from the State might not put more religion into the day school, but it would put the children of the free Churches and of the established Church on a level in the day schools. "In Saxony no teacher has a legal right to cause any child to suffer any loss because of his religious faith."

11. "*What help has the day school a right to expect from the Church?*" "The Church should insist upon the value of education, upon diligence and obedience on the part of pupils and of respect for their teachers." "To train children and youth to represent and positively to illustrate the true Church spirit in the school." "To teach children to apply the parable of the 'talents' to school life." "To avoid all criticism that may diminish the respect of children for the school." "The public schools should be prayed for in the public services of the Church."

ARCHÆOLOGY AND BIBLICAL RESEARCH.

EXCAVATIONS AT GEZER.

THE excavations now in progress at Gezer under the directions of the Palestine Exploration Fund were commenced on June 11, 1902, and will probably continue till the spring of 1905. The work is superintended by R. A. Macalister, M.A., F.S.A., an experienced excavator and skillful draughtsman. The reports of the work done at Gezer are now passing through the *Quarterly Statement*, published by the society in London. The value of these written reports is greatly enhanced by the plans of the places unearthed, as well as with accurate description and drawings of all the objects discovered. The selection of Gezer was a very wise one in every sense of the word. In the first place, it is the largest *tell*, if we consider the dimensions of the surface, which can be excavated without let or hindrance, yet undertaken in Palestine. We learn from the report that "the mound is in length about seventeen hundred feet, and in breadth at the narrowest part about three hundred." Fortunately, there are but very few obstacles in the way of the excavator, such as dwelling houses, gardens, or modern graveyards. Indeed, Mr. Macalister says that fully nine tenths of the entire mound can be thoroughly examined, and that nearly the whole of the remaining one tenth stands on the solid rock, where, in the very nature of things, nothing of importance could be discovered. There is another favorable circumstance about this site: it has less *débris* than any of the other large tells so far examined—perhaps no more than eighteen feet. Yet Gezer, which signifies "separation," was built on two hills separated by a ravine, which in the course of time became filled up, so as to form one level surface. Thus the depth in this intervening space may be greater than expected. The identification of ancient Gezer is universally admitted and well-attested. The mound is now called by the natives Tell ej-Jezari, but appears on the best maps as Tell Gezar or Tell Dschezer. It is quite near the little village of Abu Shûshak, some four miles northwest of Amwas, the ancient Nicopolis, on the railroad from Jaffa to Jerusalem, and eighteen miles from the latter place. The honor of identifying Gezer belongs to the veteran archæologist, Clermont-Ganneau, who, in 1873, discovered two bilingual tablets or inscriptions. One of these is in Hebrew, and has תחם גזר, that is, the boundary of Gezer, and which probably defines the Sabbatic limit of the little town. The other inscription has the name *Alkios* in Greek characters. This Alkios may have been the son of a certain Maccabean named Simon. The importance of Gezer is fully shown by the great number of historical allusions which we have to it. It figures quite prominently in the Tell el-Amarna correspondence. Not only is

Gezer frequently mentioned in these tablets, but there are three letters written by Yapachi, the governor of Gezer, to his sovereign in Egypt. This is not the place to discuss the contents of this correspondence, but if three letters were sent from Gezer to Amarna may we not hope that some tablets either from Egypt or from the towns surrounding Gezer may be unearthed in this tell? It is well known that one such tablet was brought to light during the excavations at Tell el-Hesy, or Lachish. Gezer is also one of the places named in the Merenptah inscription, in which the word "Israel" likewise occurs. Horam, the king of Gezer, who had formed an alliance with Lachish, was defeated and slain by Joshua (Josh. x, 33). Of this alliance we shall speak farther on. The Gezerites were not fully subjugated till centuries later (xvii, 10). Gezer appears as a Philistine stronghold during the reign of David, who, though he fought against the city, never succeeded in taking it (2 Sam. v, 25; 1 Chron. xiv, 16). Sometime during the reign of Solomon the place was taken and burned by the Pharaoh whose daughter the king of Israel had married, when it was presented as part of the dowry to this wife of Solomon (1 Kings ix, 16). The town played a very important rôle during the Maccabean wars (1 Macc. iv, 15; vii, 45; ix, 52; xii, 43, and often).

The following eloquent passage by George Adam Smith in his *Historical Geography of the Holy Land* is well worth reproducing:

> Shade of King Horam, what hosts of men have fallen round that citadel of yours! On what camps and columns has it looked down through the centuries, since first you saw the strange Hebrews burst with the sunrise across the hills and chase your countrymen down Ajalon—that day when the victors felt the very sun conspiring with them to achieve the unexampled length of battle. Within sight of every Egyptian and every Assyrian invasion of the land, Gezer has also seen Alexander pass by, and the legions of Rome in unusual flight, and the armies of the cross struggle, waver, and give way, and Napoleon come and go. If all could rise who have fallen around its base—Ethiopians, Hebrews, Assyrians, Arabs, Turcomans, Greeks, Romans, Celts, Saxons, Mongols—what a rehearsal of the judgment day it would be!

The first thing to attract the attention of the excavator at Gezer is its buried walls; of these there are at least three. One of them exhibits a splendid piece of very ancient workmanship, and is in marked contrast with the dilapidated condition and rude construction of the house walls, which are so completely ruined that it is impossible to trace "the complete plan of any building," unless that of an old sanctuary. This city wall, to use Mr. Macalister's words, "is a magnificent structure of an average thickness of fourteen feet, and in some places standing below ground to a height of twelve feet." The skill shown in the stone-dressing as well as in the masonry can best be explained by supposing that the work was executed by trained workmen from Egypt. From the walls, the series of beaten mud and limestone floors, with their pits, ovens, and cisterns, and the objects found in the several strata, we have a right to

conclude that there were no less than seven successive occupations—some pre-Semitic, one very early Semitic, two later Semitic ones, and one of the time of the Crusades.

The "High Place" demands our attention. It differs in many regards, though constructed on the same general plan, from other high places discovered both on the east and west sides of the Jordan. The masonry is superior. To judge from the *débris* under which it was buried, this old temple must be very ancient; and yet it is probably Semitic in origin. Its form, something between a circle and a square, is peculiar. It has an average width, not counting the walls, thirty inches thick, which almost completely surround it, of forty-five feet. The inclosed space is divided into two almost equal parts. The east side is cut up into small chambers of varying sizes, but the western portion has nothing in it except a circle, not quite two feet high, built of small stones. There is a similar structure at Tell es-Safi, yet the two exhibit such differences of arrangement and construction as to justify the inference that the worship at the two places was not exactly the same. As at all high places, the sacred stones were in evidence here also. The *massebah*, or pillar, so often denounced in the Pentateuch is represented at Gezer by a solid rude block nearly eight feet in height and about five feet in thickness. The objects, so far discovered, in the ruins at Gezer are, on the whole, very similar to those brought out of other mounds in the Shephelah, and yet a number of specimens not common elsewhere have been brought to light in this mound. This is especially true of some flint knives, with rude marks upon them. "Marked flints are so extremely rare that every specimen is worth recording." Many of the stone objects are very highly polished, which goes to show that the ancient Gezerites were people of some æsthetic taste. There are fine specimens of workmanship in alabaster, agate, carnelian, chalcedony, diorite, emerald, jasper, etc. Utensils for domestic use are very plentiful and in fine state of preservation. There is a preponderance of articles in copper and bronze, and indeed both silver and gold are represented. Of the pottery we shall speak farther on, in connection with the burial cave. There were a large number of jar handles, marked Socoh and Hebron, but these are all of late origin. Other pieces bear marks, either straight or angular; though some of these marks have a remarkable similarity to the old Phœnician letters, it is impossible, notwithstanding their uniformity or regularity, to regard them as either an early or a degenerate system of writing. Many of the pieces are painted in three colors, the figures, for the most part, being geometrical.

The most valuable and interesting of all the discoveries at Gezer is that of a very ancient crematory—later used as a burial place. It is an artificially made chamber, and measures thirty-one by twenty-four and a half feet, with a height varying from two to five feet. It is questionable whether this room had these dimensions from the very beginning, or whether it was enlarged as time went

on. Be that as it may, it is certain, for the tool marks are still visible, that it was a "made" sepulcher and not a natural cavity, and that it was used by more than one people, since two absolutely different modes of disposing of the dead are revealed to us by this cave. About one half of the floor is covered with ashes of burnt human bodies. This proves that it was at first used as a crematory. Indeed, the very construction of the chamber justifies this inference, for besides the two entrances there is also a chimney, still showing traces of smoke blackening. Moreover, the arrangement is such as to secure a fine draught. But if cremation was practiced in the early history of the cave there came a time when the bodies of the dead were not burned, but deposited as at present in vaults. Cremation gave place to inhumation; the former was more probably practiced by a non-Semitic—at any rate, a pre-Israelitic—people. From the number of bones found in the cave, always above the burnt ashes, it is evident that a very large number of bodies were here inhumed, and it seems without any regard to position or order. On the sides of the cave there are, however, slightly raised platforms, on which were probably deposited the bodies of those belonging to the wealthier classes. In one corner of the cave there was discovered a large jar, securely walled. This contained the bones of a tender infant. The bones of many other children, from those of the newly born infant to children of eight years of age, were also found scattered throughout the cave. The question very naturally arises, Why this one particular jar? Mr. Macalister has anticipated this question, and says: "It is difficult to avoid the conclusion that we have here the remains of an infant sacrifice, probably offered when the cave was first adapted for burial. On no other hypothesis can the special treatment of this individual infant—one of many of the same age, whose remains were found in the cave—be explained." It is remarkable that the body of but one female, a girl of about fifteen, was found in this burial place; so much the more so since other cemeteries show that males and females were buried together. This mutilated body of a tender female may have been in the nature of a sacrifice. Among the very latest discoveries in the tell were two stelæ with Egyptian hieroglyphs, a bronze statuette of Osiris, many rude images, animal figures, as cows and horses. These images and figures, without doubt, had a religious significance (2 Kings xxiii, 11). There was also a base of an Ashtaroth statue on which stood the image of the goddess, "the toes of whose shod feet still remain." The second temple or sanctuary, not yet fully explored, promises to disclose many secrets. Its area cannot now be given. The following facts are, however, interesting. Underneath and connected with it are troglodyte remains; there is also an alignment of pillar stones; some eight or ten are now visible. They vary in height from five to eleven feet. These discoveries at Gezer confirm most unexpectedly the accuracy of a statement in Josh. x, 33, which indicates that Gezer and Lachish were in alliance.

FOREIGN OUTLOOK.

SOME LEADERS OF THOUGHT.

Joseph Mausbach. As a Roman Catholic he has taken up the defense of Romanist morals against recent assaults, especially against W. Herrmann's *Römische und evangelische Sittlichkeit* (Roman and Evangelical Morals). He has done this in a book entitled *Die katholische Moral, ihre Methoden, Grundsötze, und Aufgaben* (Roman Catholic Morals, its Methods, Principles, and Aims). Köln, J. B. Bachem, 1901. Particularly does he treat of the place of casuistry in Roman Catholic morals. He says that casuistry must not be overestimated as a part of Romanist teaching, and this notwithstanding that Pope Pius IX gave to St. Alfonso of Liguori the honorable title of *Doctor ecclesiæ*. This act did not belong to the *ex cathedra*, infallible utterances of the pope, and it does not signify that all the opinions of St. Alfonso were correct, nor that his methods are in all respects faultless, nor that they were better than other Church teachers'. Casuistic morality is to be considered especially in its relations to the needs of the confessional; but side by side with this there is a very important ascetic and mystical morality for Christians in all conditions, and a scholastic, speculative morality, in which the general principles of morality, the questions of natural right and of social life, are discussed. But just because the Roman Catholic clergy, through the confessional, come into so much closer contact with the practical life of their flocks than do the Protestants, Romanist morals cannot confine itself to the consideration of moral principles, nor can it leave the decision of moral questions to the individual feeling. It must go into detail, must seek, in difficult and doubtful cases, to clarify the thought of the person making confession, and to establish a line above which the universally valid can be found. Hence the necessity of casuistry. It must not be concluded from the minute investigations of the seventh commandment that such questions are considered in the confessional. These investigations have precisely the opposite purpose and effect, that is, to save men and women from dangerous reflection upon sexual questions and to give them a clear answer to each question as soon as it arises. It is erroneous also to suppose that the Romanist looks upon the law as a burdensome limitation of his freedom. As a result of the new birth the Christian has received an outpouring of love which places him under the law of freedom. But under the law of love is a system of laws which regulates all the different moral activities. There are not many doubtful cases in which the conscience does not bind us. Roman Catholic doctrine and practice have succeeded in making the most of the duties of the

faithful so clear that the conscience does not hesitate to decide. But in really doubtful cases the religious guide must guard against setting up as unquestionable duties those things which other earnest and morally thoughtful men have not declared to be duties. This is the true point of view of probabilism. It is designed to prevent the father confessor from enforcing his personal opinions upon others. In any case the consideration of what experienced spiritual leaders and theological authorities have thought relative to a certain point is a better guarantee for the right determination of duty than the individual opinions, too often unripe and unclear, of him who comes to confession. From this wholly inadequate exhibition of the utterances of Mausbach it is clear that he knows how to make Romanism so plausible as to deceive the unwary.

Wilhelm Soltau. In a recent booklet entitled *Die Geburtsgeschichte Jesu Christi* (The Story of the Birth of Jesus Christ), Leipzig, 1902, Dieterich, he has once more proved himself a leader of the extreme radical critics. He holds in common with most scholars that the same laws of interpretation must be applied to all historical works, whether profane or sacred; but within the limits of this principle there is room for the greatest difference in the exercise of judgment. In the study of the virgin birth and other elements of the infancy of Jesus as given us in Matthew and Luke it has been common to seek for heathen analogies. Soltau does not altogether avoid this method, but the peculiarity of his work does not lie therein, but in his use of certain inscriptions recently, or, in some cases, more remotely, discovered in Asia Minor, Persia, and Halicarnassus. These inscriptions apparently date from the year 3 B. C. to 14 A. D., and celebrate, or provide for the celebration of, the birth of Augustus as the "Saviour of the whole human race." Peace reigned on earth, men were filled with the best hopes for the future and with joy and courage for the present, according to those inscriptions. From the alleged similarity of these sentiments and expressions to those in Luke ii, 8ff., Soltau affirms that the angels' song in Luke was invented on the basis of these inscriptions. An examination of the contents of the inscriptions, given in the *Review* a few years ago, in comparison with the language in Luke, shows that the similarity is not particularly striking, but that there are differences so great that Luke could not have borrowed his language from the inscriptions. For example, the "peace on earth" is "peace on land and sea," that is, the declaration that there was no war at the time. To Soltau it appears plain that, having consciously applied to Jesus the language that primarily belonged to Augustus, Luke naturally took the next step and attributed to Jesus a supernatural origin similar to that asserted of Augustus. One who reads the inscriptions referred to will find the similarity between their contents and the records in Luke somewhat surprising.

no doubt. And some explanation of that similarity is demanded. The question is whether Soltau's explanation is correct. To us the chief difficulty with it is that it attributes to Luke a conscious use of the contents of the inscriptions, followed by a conscious attempt to match Christ against Augustus in the matter of his supernatural origin. Even on the supposition that the whole story of the infancy is mythical, Soltau has given us a poor explanation. Myths do not arise in that way. But how shall we explain the similarity? If it be remembered that the differences are as striking as the resemblances it will be clear that Luke was original. But originality does not exclude all outside influence. Augustus was regarded by those who wrote the inscriptions as a real blessing to the world, and the authors expressed that conception as best they could, not shrinking from that undue and unjustifiable laudation which is common in speaking to or of certain European monarchs even to this day. Jesus was regarded by those who knew and loved him as a real blessing, and those who wrote concerning his birth and subsequent life expressed their sentiments in such language as best conveyed their sense of his worth. They knew language as did the inscribers; they knew what men prized and longed for; they felt that Jesus brought the blessings desired. If some thought these things were bestowed by the coming of Augustus, and others, without any thought of Augustus, felt that these things were bestowed by the coming of Jesus, how natural that the spirit and language should be similar. The differences naturally arose from the subject and from the conceptions of the writers themselves.

RECENT THEOLOGICAL LITERATURE.

Die Frage der Wiederkunft Jesu (The Question of the Second Advent of Jesus). By W. Weiffenbach. Friedberg, 1901, C. Bindernagel. This is a pamphlet rather than a book, and gives the substance of an address delivered in 1898 at the conference of theologians held at Eisenach. It undertakes to solve the difficulties connected with the words of Jesus concerning the second coming as found in Mark xiii. It does not offer anything essentially different from the ideas contained in his book on The Teaching of Jesus concerning the second advent (*Der Wiederkunftsgedanke Jesu*), which appeared in 1873. The suggestions which he offers are that in Mark we have a brief Jewish apocalypse, consisting of verses 7-9a, 14-20, 24-27, interwoven with real words of Jesus; and that there is in the words of Jesus really nothing about a second advent as ordinarily understood, but rather a prophecy of his resurrection. Among the Germans the idea of the introduction of the foreign matter in the form of a Jewish apocalypse has become quite prevalent, and numbers in its favor such names as Holtzmann, Schmiedel, Keim, Weizsäcker, Wendt, and Pfleiderer, though they are not all agreed as to the constituent elements in this apocalypse. Anyone who will

take the trouble to read the words of Mark xiii, omitting the verses supposed by Weiffenbach to belong to the apocalypse, will observe that the sense is rendered somewhat simpler by that means. And if he will then read the omitted portions consecutively he will discover that these also form a tolerably complete whole. This is sufficient to suggest, though not by any means to prove, Weiffenbach's thesis. What is more important is that the passages read more smoothly and make better sense when the alleged apocalyptic portions are omitted. There is also another consideration, namely, that the omitted portions read very much like well-known Jewish apocalyptic utterances, such as are found in 2 Esdras, for example. It will be noticed that the advocates of Weiffenbach's theory are all connected with the most radical schools of New Testament criticism, and this alone suffices to suggest the probability that the grounds for their conclusions are, possibly, not altogether adequate. There is, in fact, no sufficient reason to dispute the integrity of the passage from the first to the last verse of chapter xiii. There is no good reason for supposing that Jesus did not sometimes employ language similar to that found in the Jewish apocalypses of his time. And although taken in a large way it would seem that verse 32 is a denial of the possibility of correctly reading the signs Jesus himself gave by which to determine the time of the end, yet if those words be taken literally—day and hour—it might be true that in a general way men might read those signs without hitting upon the exact time, to the day and hour, and so the second coming might still come upon men unawares unless they watched constantly. If, therefore, anyone should wish to maintain the integrity of the chapter he could do so on grounds scholarly enough to be respectable. But if anybody should adopt the theory of Weiffenbach he could not be censured, since text criticism plainly shows us that things have crept into the text that were not an original part of the gospels and epistles. There is no *a priori* reason why such might not have been the case in this chapter of Mark.

Neueste Prinzipien der alttestamentlichen Kritik geprüft (The Latest Principles of Old Testament Criticism Tested). By Eduard König. Gross-Lichterfelde-Berlin, E. Runge, 1902. König is a firm believer in the rights of the biblical critic, and even goes so far as to hold that the right carries with it the duty. In order to the proper exercise of biblical criticism it is necessary that the facts to be estimated should be rightly apprehended, and that the criteria or principles upon which the criticism is to proceed should be valid. The facts with which text criticism has to deal arise from the study of parallel texts and the comparison of texts, translations, and citations of the Old Testament. In order properly to judge of these materials it is necessary to discover the correct standards of judgment, such as the grammatical construction of a text, its antiquity,

the priority of this or that intellectual conception, and the difficulty of the reading. Passing these lightly by, he proceeds to the consideration of certain "directives" or "norms" applied by critics in more recent times; and it is in the discussion of these that the value of his book lies. The first of these pertains to the emphasis on style as a means of determining the authorship of a text or a document. König regards this criterion as exceedingly precarious, since style is so largely a subtle quality which is incapable of being estimated. This judgment will probably be accepted by the majority of students of the Bible in a general way; though each critic who uses arguments drawn from style thinks that it is not his own subjective feeling that determines his judgment, but plain objective facts. Another norm much applied of late is the metrical and strophic construction of certain parts of the Old Testament. König does not believe that the rhythm of ancient Hebrew poetry is not so much based on the sound as it is upon the sense of the passage, and that when the sense is rhythmic the rhythm of sound might be ignored. Very certain it is that the effort to complete the rhythm of sound leads to many grotesque attempts to emend the text. But these principles of criticism pertain to the form of literature; so, passing to its subject-matter, König finds fault with what he calls the comparing (not comparative) method, according to which the history of each nation is supposed to conform to a general type and any variation from it is regarded as of doubtful reality. König finds serious difficulties in another critical procedure, namely, that of personification according to which facts which are true only of tribes are attributed to an individual. It is well known that by this method the patriarchs generally are declared to be unhistorical characters. Finally, König objects to the critical procedure which reduces so much of the Old Testament to myth or legend. He claims that it is one of the most prominent characteristics of the Israelitish religion that it claims to rest upon objective facts. And in opposition to those who say that the objective facts upon which the Israelitish religion rests are the works of Moses, not of Abraham, Isaac, or even of Jacob, König affirms that the Israelites did recognize a pre-Mosaic period in their religious history. The book is certainly interesting, and illustrates the fact that the strength of the argument is by no means all on one side in the contest between the radicals and the conservatives in biblical criticism.

RELIGIOUS AND EDUCATIONAL.

The Evangelical Sunday School Convention. To Americans the condition of the Sunday school in Germany is almost unaccountable. In fact, there are large numbers of the most thoughtful Germans who almost hate the name Sunday school and all that it signifies; while they believe in what they call the *Kindergottesdienst*, that is, the religious service planned and conducted for

the benefit of children. Nevertheless the Sunday school is making progress in Germany, as the recent convention at Düsseldorf shows. According to the reports, there were in February, 1898, 1,647 schools in which the group (class) system was maintained, with 385,467 children, of whom 154,146 were boys and 231,321 were girls, with 18,279 male and female teachers. Besides these there were 4,261 schools not divided into classes, attended by 335,845 children. The growth was especially marked in the Rhine provinces, where in 1873 there were only 81 schools, with 370 teachers and 7,661 children, while in 1898 there were 435 schools, with 67,719 children. An indication of the lack of interest in the Sunday school in Germany will be discovered in the fact that in 1902 the latest statistics were those of 1898.

Aggressive Ethical Culture in Berne. The devotees of ethical culture in Berne, headed by Professor Netter, some time ago made a demand for the use of the cathedral or minster for their meetings. That this created much excitement goes without saying. The Church authorities refused the request, whereupon the appeal was made to the secular government, who refused them the use of the minster but granted them the use of the French church. The principle upon which the grant was made appears to be that churches are public buildings which should be available for all right purposes to all citizens. The ecclesiastical establishment now complains that the sects with their private chapels are better protected by the State than is the established Church.

The Circuit System in Lorraine. One effect of the German occupation of Alsace and Lorraine has been the spread of Protestantism in those provinces, especially of the latter, partly by immigration, partly by conversions. Still, the Protestants are very weak in many localities, and in order to enjoy religious services according to their own convictions they are obliged to have preachers who travel from place to place in circuits, traveling in summer on the bicycle, in winter by carriage. Religious instruction, being mostly in the hands of Roman Catholics, can be enjoyed by Protestant children in the public schools for the most part only by the employment of a teacher who goes from place to place, teaching mostly but four or five children in a school, one of these teachers having eighteen "appointments" with but one hundred children in all.

SUMMARY OF THE REVIEWS AND MAGAZINES.

THE *Princeton Theological Review* (Philadelphia) appears as the successor of the *Presbyterian and Reformed Review*, which is discontinued. An interesting study of Edward Irving by Meade C. Williams opens the first number. Irving was a brilliant genius but an impractical visionary, a good man with grievous infirmities. His London fame was suddenly made when Canning told the House of Commons that he had heard from a Scotch preacher in the Caledonian Chapel the most eloquent sermon he had ever listened to. Then the city flocked to hear the wonderful Scotchman who sprang at once from obscurity and despondency to the giddiest height of popularity. His phraseology was rich, flowing, and redundant. His manner is described by Carlyle as "an unconscious play-actorism." Peter Parley saw in him "a strange mixture of saintliness and dandyism." He was handsome in all physical features, except in being violently cross-eyed, like Whitefield, whom the godless wits of London nicknamed "Rev. Dr. Squintum." Irving became inflated with his popularity, filled with overweening self-conceit, which grew into presumption, arrogance, and a feeling of personal infallibility. He cultivated eccentricities as if they were cardinal Christian virtues, so that Carlyle wrote: "He has swallowed the intoxicating poison. To walk in quiet paths is now impossible to him. Henceforth singularity must succeed upon singularity." And later Carlyle lamented thus: "How are the mighty fallen! My own high Irving come to this by paltry popularities and cockney admirations puddling and muddling such a head!" Rejecting and resenting all friendly counsel, Irving passed on into fanaticism until all sane and sober hearers forsook him and he was left with "a coterie of charlatans and moonshiny mystics, visionary men and hysterical women," whose blasphemous absurdities made his chapel a bedlam and carried the mighty genius down into irretrievable wreck. His career ended in sad, woeful, heart-sickening failure, and stands as a warning forever. One of his deficiencies was that fatal lack concerning which John Brown, of Haddington, used to speak to his students: "If ye lack grace ye may get it by praying for it; if ye lack learning ye may get it by working for it; but if ye lack common sense I dinna ken where ye are to get it." Professor Swing, of Oberlin, in his volume on *The Theology of Albrecht Ritschl* charged Dr. James Orr, of Glasgow, with misleading the public as to the real nature of Ritschl's teaching, saying, "Professor Orr has done more than any other critic to discredit Ritschl. . . . His persistent attempts to explain away everything objectively real from the theology of Ritschl render him, in spite of his scholarly accomplishments, a misleading guide to the understanding of the Ritschlian theology." To this

charge Dr. Orr makes answer in the January number of the *Princeton Theological Review*, reiterating and reinforcing his assertion that the interpretations given to evangelical doctrines by the Ritschlian theology render that theology forever *impossible* for the purposes of the evangelical Churches; and declaring that Ritschl's statements are often tantalizingly obscure, frequently incoherent, and even when evangelical in sound are essentially something very different. Even Professor Swing admits that Ritschl's followers "have had less to say publicly in direct praise of his theology than they have in the way of modifying his individual statements." On the subject of our Lord's resurrection Professor Orr says, "It is difficult to catch Ritschl's own attitude; his whole position is extremely vague." And as to the Ritschlian school, while there is a positive wing, represented by Kaftan and Loofs and Häring, which does give unequivocal expression to its faith in the resurrection, yet the majority of Ritschlians either (1) reject the bodily resurrection (the physical miracle) while holding as "a thought of faith" that Christ still lives and rules; or (2) admit supernatural "appearances" of Christ to the disciples, though not a bodily rising; while (3) practically all hold that the historical question is unimportant to faith. Dr. Orr holds also that Ritschl weakens the idea of sin in its scriptural aspect by bringing it largely under the category of "ignorance" and by regarding it as "an apparently inevitable product of the human will under the given conditions of development." At one time Ritschl strongly expressed the doctrine of guilt as involving the necessity of punishment, but in his later writings he parts company with the whole idea of retributive punishment and the idea of justice connected therewith, and denies the existence of a punitive will in God. Even Mr. Garvie, Ritschl's friendly expounder, says: "If there is no wrath of God against sin there can be no punishment by God of sin. *This conclusion Ritschl expressly draws.*" While Dorner says that "no clear, connected doctrine respecting punishment, God's punitive judgment, moral freedom, or guilt is to be found in Ritschl." Professor Orr charges Ritschl's theology with excessive subjectivity and contends (1) that Ritschl bases the knowledge of God, and with it the whole religious view, on purely subjective grounds; (2) that his theology is bound up with a theory of knowledge and of judgments of value which makes an unwarranted divorce between theoretic and religious knowledge, and imperils the objective character of the latter; (3) that even objective religious realities are held to be apprehended only in subjective relations, or as "mirrored in the subject;" and (4) that the modes of apprehension of these realities are not limited by the strictly objective state of the case, but are molded, heightened, colored by religious feeling and imagination, in the way that best suits subjective (religious) needs. Dr. Orr's article criticises the doctrine of "value-judgments" of which Ritschl makes so much, and also the Ritschlian view of the Person of Christ and of Redemption, about which he says:

The question is not so much as to what Ritschl taught as to the adequacy of his teaching. It is very well to speak of what Professor Swing calls the "Godhood" of Christ; but is this predicate satisfied by saying that Christ, as the perfect revelation of God in humanity, and as exercising spiritual supremacy over the world, has to us the "religious value" of God? The question recurs, *Ought* any being to have the religious value of God to us who is not personally and essentially God? The whole doctrine of a real incarnation is here involved. And Ritschl's system, it must be reaffirmed, has no such doctrine. Similarly it is not "misleading" to say that Ritschl's theology has no vicarious atonement, or provision for the expiation of guilt of any kind. Professor Swing himself affirms as much. The question is, Is such a theology satisfactory as an interpretation of the Gospel? There is nothing "misleading" in denying it, if possibly there is a danger of misleading in affirming it. Perhaps, however, enough has been advanced to show that Ritschl's theology is not all such smooth sailing as Professor Swing seems to imagine, and to enable the reader to judge of such a resounding sentence as the following: "These world-transforming views which inspired the teaching of Albrecht Ritschl, and which have been obscured by the wood, hay, and stubble of so many of Ritschl's critics, we are now, I trust, in a better condition to estimate for ourselves at something of their true worth for constructive theology."

In its eightieth year, the *Westminster Review* (London) shows something less than its old-time keenness, force, and sparkle. The January issue contains more variety than interest. "The Skeleton at the Feast" is the increase of insanity in Great Britain, nearly twenty-five thousand fresh cases of lunacy having been admitted to asylums in 1901. "A Country without Strikes" is New Zealand, whose example is held up to other lands by Henry Demarest Lloyd in a small octavo volume. "Religion and Morality" is an unsatisfactory article by Alexander Mackendrick. Karl Blind has a rather meager paper on "The Germans in the United States." J. G. Alger writes of various things as they were in England in the Fifties. Spurgeon, when in the exuberance of youth, sometimes startled the proprieties. Once, when a guest at the house of a zealous teetotaler, he horrified his host by throwing down his knife and fork at dinner and declaring that he could not go on without beer; and shocked his host still more by lighting a cigar at the grate fire before rising from his knees at family prayer. Reading Phil. iv, 4, "Rejoice in the Lord alway: and again I say, Rejoice," Spurgeon remarked, "Some Christians seem to read this, 'Groan in the Lord alway: and again I say, Groan.'" A Methodist was once tried and fined in the Court of Petty Sessions for singing a hymn at a grave after the Church of England clergyman had concluded the burial service and gone away. In the Fifties Wesleyan ministers and the wealthy Methodist laymen were generally with the Conservatives in politics, and politically friendly to the Establishment. In those days novel-reading was discountenanced among the "middle class." Tupper in poetry

and Dr. John Cumming in theology held the field. Texts were taken indiscriminately from the Bible as being literally and unquestionably true, whether uttered by the Lord, or by Job, or by Job's unwise friends, or even by Satan himself; the idea being that every statement in the Bible is soberly, prosaically, scientifically, necessarily true. A Wesleyan Reform minister had to resign his charge, on account of having taken as a text two verses in Proverbs of exactly contrary tenor, and then explaining that each verse was only a half truth. One writer undertook to reconcile geology with his reading of Genesis by suggesting that the earth was created, at one stroke, just as it stands, strata, fossils, and all. A notice of *The Life and Letters of James Martineau* furnishes this illustration of Martineau's willingness to "cast his blunders into the dark behind him." In a letter to Mr. R. H. Hutton, in 1852, he refers to Carlyle in no complimentary terms: "Carlyle's 'Pantheism' is not like that of Oersted or any philosopher, and is, I fear, an unmanageable object of attack. It is so wholly unsystematic, illogical, wild, and fantastic that thought finds nothing in it to grapple with. How can one refute the utterances of an oracle or a satirist? His power over intellectual men appears to me not unlike that of Joe Smith, the prophet, over the Mormons, dependent on strength of will and massive effrontery of dogma persevered in amid a universal incertitude weakening other men." But in a letter to Mr. J. Hunton Smith, written in 1876, we happily find that Martineau had completely reversed this superficial judgment: "I regard it as an honor far beyond my due to be associated in anyone's mind with Thomas Carlyle, a man who above all others stands amidst this age as its prophet and interpreter. He has shamed the folly and braced the nerves and touched the conscience of not a few, including some of the noblest spirits of our time. But he will leave no successor, I fear, that can bend his bow, and when he is gone there will be no such voice to be a terror to pretenders and an inspiration to veracious men." We are told that Martineau was gifted with a vivid imagination, a great deal of sentiment, and—a not very good memory. The combination, at least on one occasion, and we suspect on more than one, betrayed him into something more than mere inaccuracy. The story is related by Dr. Drummond that on a certain Sunday in 1844 Theodore Parker preached in Martineau's chapel in Liverpool, Martineau being away from home on that day, as was proved by a letter of Mrs. Martineau's. In 1876, this visit of Parker's being under discussion, Martineau referred to his distinct recollection of it, and the impression it made upon him. Being reminded of it, he denied his absence from home, and further referred to the vivid image Parker's preaching left upon his memory. At last, convinced of his mistake, he retracted, and made this admission: "For the lively image that I have of Parker's preaching I can account only by supposing that I constructed it from descriptions given me by my friends, interpreted by my personal knowledge of the man. . . . My error shows, by a new

instance, how difficult it is to prevent imagination going shares with memory in the production of history." The discussion of Religion and Morality concludes thus:

Religion reveals to man the interdependence of inward peace and outward harmony, and the necessity of just and equitable relations with his fellow-men, but the art of right living is a thing to be made the study of a lifetime. It is an exercise of the reasonable faculties of man into which the past, the present, and the future of the human race must enter as considerations. The ecclesiastical mind is frequently exercised over the decadence of religion and the increasing indifference to the ordinances of the Church. Many possible causes have been suggested by way of explanation; but may the true cause not be that the moral sense of humanity is slowly awakening from the long slumber into which the opiates of dogmatic theology had thrown it, and from across the centuries it hears the voice of Christ whispering, "And if thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, go and be reconciled to thy brother, and then come and offer thy gift." Our brothers have something against us, and a serious indictment it is. We have built up our civilization upon an understructure of artificial laws which condemn millions of our brothers to days of laborious toil alternating only with periods of want. We have shut them out from participation in that ease and security which our increased resources and the bounty of nature might have made possible to all, and have compelled them to live with their eyes to the ground—and then we soothe our uneasy consciences with missions and charities. We want a higher morality; a social organization which will do no violence to our advancing sense of justice and equity; a condition of things in which we can enjoy the exercise of our highest faculties, moral, intellectual, æsthetic, and imaginative, without the feeling of shame which follows on the reflection that to the masses of men these enjoyments are impossible.

THE great monthlies of to-day are wonders of art and literature. In the strenuous competition only the fittest can survive. An instance of superb survival is *Harper's Monthly Magazine* (New York), in its one-hundred-and-sixth volume. Its January, 1903, issue is an omnibus carrying twenty-five or thirty authors, playing more literary instruments and tunes than the musicians in a band-wagon. It is orchestral in variety and compass. Stories and poems are offset by scientific articles on "Plants of Crystal," by Professor Albert Mann, of Syracuse University, and on "Becquerel Rays," by Professor J. J. Thompson, of Cambridge University; while Professor Kittredge, of Harvard University, writes of "The Coinage of Words," and Benjamin Kidd of "The Man who is to Come," and Wu Ting-Fang of "Chinese and Western Civilization." The trait which will distinguish the man who is to come from the man who is now here, Mr. Kidd reasons, will be an increased power of subordinating the present to the future. Possibly no pagan country ever sent to a Christian nation a diplomat more affable though bluff, discreet though in-

dependent, cheery though serious, equally interested and interesting, than the recent Chinese Minister at Washington, Wu Ting-Fang. And possibly no representative of the Kingdom of the Celestials ever carried home in his own person more of Western civilization. Probably no living Chinaman is better qualified to umpire with broad intelligence and fair-mindedness any contest or comparison between Chinese and Western civilization. Evidence of this appears in his article in *Harper's Monthly*. When Li Hung Chang was in this country he virtually admitted the superiority of Christianity in its Golden Rule, which enjoins an active rather than a passive benevolence, a positive and not a merely negative virtue. On this subject Minister Wu writes thus: "It may be rather farfetched to trace the inherent characteristics of Chinese and American civilizations to the teachings of the Golden Rule as enunciated respectively by Christ and by Confucius. Christ says, 'Whatsoever ye would that men should do to you, do ye even so to them.' The command is positive, and in some respects aggressive. It requires something to be done. It fosters proselytism, and tends indirectly to encourage national expansion. On the other hand, what does Confucius teach? 'Do not do to others,' says he, 'what you do not wish others to do to you.' Noninterference with other people's affairs is the keynote of this injunction. This accords perfectly with the spirit of Chinese civilization. It manifests no desire to extend its sway over other nations. It seeks to benefit only those who come voluntarily under its influence. *The Book of Rites*, moreover, has this passage in support of the teaching of Confucius: 'It is for the learner to come to learn, and not for the teacher to go to teach.'" In what sharp contrast with that maxim is the command of our Lord and Saviour, "Go, teach! Go ye into *all the world!* Go, teach, disciple, convert, baptize!" The discerning Chinese statesman clearly sees that what distinguishes Christianity and its civilization is a greater amount of "Go!" Active power and boundless enterprise are the tokens of Christ's presence. Precisely in proportion as a Christian Church is actively missionary is it really Christian. The aggressive temper of Christianity insures invasion and conflict at every point of contact. From now on, pagan civilization, the world over, can count on having that. And it seems hardly possible that so shrewd a thinker as Wu Ting-Fang fails to perceive that in this very essay of his there may be seen, between the lines, foreshadowings of the nature and inevitableness of the final result of the attrition, intrusion, and conflict of the Christian temper, ideas, and institutions, against the comparatively inactive, inert, and powerless spirit of heathenism. Jesus is an expansionist and an imperialist. He will not rest nor let his people rest until the uttermost parts of the earth are his possession. The Christian Church is militant. Over it sounds forever, peremptory as an alarm gong, the clang of the great "Go!" and it is going. "Thousands at its bidding speed and post o'er land and ocean without rest." Wu Ting-Fang must see that Christianity

in all its parts is all of a piece with its Golden Rule. Virtue raised to its highest *power*, morality mobilized like an army, religion in action—that is what Christianity is. And in that fact the pagan superstitions, called by courtesy religions, may read their doom by the aiding torchlight which Wu Ting-Fang holds in *Harper's Monthly*. In the same number Charles Dudley Warner, comparing Miss Wilkins's *Portion of Labor* and Hauptmann's *Weavers*, both of which deal with the life of the toiling poor, thinks that the differing aspects worn by poverty in the two books may arise from a difference in the conditions in America and in other countries. "Poverty is the same everywhere; like slavery, it is still a bitter draught. But the physiognomy of the poor varies from land to land and from age to age. It expresses patience and despair almost everywhere, but in our country there is conjecturable a certain surprise, the bewilderment of people who have been taught to expect better things of life, and who have fallen to the ground through the breaking of a promise somewhere. Was this, their incredulous faces seem to ask, really the meaning of this glad New World? If Miss Wilkins has caught this expression on the faces of our poor she has divined the difference between them and the poor of the Old World, where misery is so much the rule and of so ancient date that all hope has died out of it, and there is no look of bewildered surprise at its continuance."

BULKIEST of its class in Europe or America is the *International Quarterly* (Burlington, Vt.) into which the *International Monthly* has been expanded. It is issued in September, December, March, and June, at $4 a year. Single numbers, $1.25. Its contributors, drawn from all countries, are among the most distinguished in the world, and the range of its discussions is enormous. In the September issue is a long and brilliant article on Napoleon by Marc Debrit, of which this is part:

The real hero of modern legend, the legend that towers above the whole century, is Napoleon. The Napoleonic legend did not arise at once, that is, while he was the all-powerful master of France, and while he was crushing Europe under his iron heel with an amount of free-and-easiness and a contempt for the rights of others that has been equaled or surpassed only by the great Asiatic conquerors Timurlane and Gheughis Khan. At that time he was admired and feared, but he had not yet become, as he did become later, the ideal of grandeur and chivalric majesty. His epic commenced after his fall only, and the date of that commencement may also be said to lie between the abdication of Fontainebleau and the Hundred Days. It was developed after Waterloo, especially when the vanquished despot appeared in fallen majesty on that rock of St. Helena, which turned out, indeed, to be a magnificent pedestal for him. Then it was that all the officers on half pay, who had grumbled against him of yore, and who now, dissatisfied with the king's government, which distrusted them and cut off their supplies, invented the

Napoleonic cult. They turned their former commander into a sort of demigod endowed with every virtue, at once the representative of the Revolution, which he had destroyed by completing it, and of the genius of France, which he had worn out for the benefit of his own ambition. Every wrong he had been so often reproached with, his egotism, his nepotism, his contempt for men and women, his jealousy of those whose military glory offended his own, his harshness toward the vanquished, his lack of scruples, carried to the length of judicial murder, as was seen in the case of the Duke d'Enghien, his preference for servile mediocrity, even for rascals such as Talleyrand and Fouché, whom he made his habitual companions, although well aware that they were capable of anything, somewhat after the fashion of his masters, the sultans of the East, who turned eunuchs into ministers—all these features of his character, well known to his contemporaries, completely disappeared in this apotheosis behind the power of the personage and the incarnation of the glory of arms—the latest in time of the great conquerors. The legend, however, still subsisted until the day when a celebrated historian, M. Taine, happened to examine it and perceived that it did not quite come up to what it was believed to be. He studied the legend with the microscope, dissected it with his scalpel, and discovered that under the great general there was an astute politician and a fiercely ambitious man; under the glorious Frenchman, a tricky and unscrupulous Corsican, the worthy descendant of the Italian condottieri, his ancestors. When Napoleon won he became ferocious, that is, insatiable; when he lost he was a wholly different man, losing his energy, his quick-sightedness. Instead of stopping the rout he outstripped it, leaving his generals to get out of the mess in the best way they could in the absence of orders. At certain times he became pusillanimous; he was afraid. This happened three times—after Moscow, after Leipzig, after Waterloo; for it must not be forgotten that this man, who was a great captain, and whom his admirers place above all others, linked his name none the less with the names of three of the greatest routs known in history, and that on none of these occasions did he rise to the circumstances, failing even to do his duty as a general. He hastened on to prepare the return blow, he was in the habit of saying, but in truth he fled not from the foe, but from his responsibilities. He was a great conqueror, the greatest, possibly, with Hannibal, Alexander, and Cæsar, but he fails to attain the foremost place because he failed to be always equal to himself, whether in good or in evil fortune. Turenne was defeated occasionally, but he never bolted at full speed ahead of his routed army. Napoleon was incapable of a generous feeling, and so never had a friend. He looked upon men as vile cash or instruments to be made use of to gratify his caprice or his ambition. He knew no pity. As he rode over the battlefield of Eylau, strewn with twenty-nine thousand bodies, he turned the dead over with his foot, and said to the generals around him, "Mere rabble!"

In the December issue of *The International* are thirteen articles on such topics as "The Drama in Spain," "The Philosophy of Taine and Renan," "Faith in Nature," "Ethnology and the Science of Religion," "The Beginnings of Mind," "The American Workman and the French," "Recent American Architecture," "National Antagonisms," "Home Rule for American Cities," with a review of President Roosevelt's first year by Joseph B. Bishop, of New York.

BOOK NOTICES.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

The Death of Christ. Its Place and Interpretation in the New Testament. By JAMES DENNEY, D.D., Professor of New Testament Language, Literature, and Theology, United Free Church College, Glasgow. 12mo, pp. 334. New York: A. C. Armstrong & Son. Price, cloth, $1.50.

This is not an exhaustive treatise on the Atonement or on Justification: it is an examination of the New Testament teaching on the Death of Christ. Neither in theology nor in preaching to-day does the death of Christ hold that prominence which is given it in the New Testament. To set Christ's death in that scriptural high relief, thus rectifying current Christianity by the proportions and perspective of apostolic Christianity, is part of our author's purpose. He takes a fresh survey of the ground in the light contributed by the critical investigation of Scripture which has been the work of the last two generations. While religion is one thing and theology another, they meet and are inextricably involved with each other in the cross of Christ interpreted as the New Testament interprets it. Dr. Denney's study of this supreme subject is at once scientific and devout, critical and reverent. In his preface he writes, "If evangelists were our theologians or theologians our evangelists, we should come nearer being the ideal Church;" and he hopes that in this book he has done something to bridge the gulf between them. Certainly he has given to a day which badly needs it a new and weighty invoice of thoroughly evangelistic theology and biblical exposition. No analytical discussion of the book is possible here. But we call attention to it as the timely offering of a scholar of high repute, especially valuable in warming the atmosphere of a time when not a little pretentious scholarship is facing toward frigid regions. On page 169 the author points out Ritschl's failure to understand correctly what the New Testament means by "the righteousness of God," and says: "Ritschl's treatment of the passage in Rom. iii, 3ff., where God's righteousness is spoken of in connection with the judgment of the world, and with the infliction of the final wrath upon it, and where it evidently includes something else than the gracious consistency to which Ritschl would limit it, is an amusing combination of sophistry and paradox." In insisting that Gospel preaching must be a preaching *of* Christ's death and not merely *about* it, Dr. Denney says that its vicarious or substitutionary character is necessary in order to account for its importance; and also that a rational connection must be shown between that death and the responsibilities which sin involves, and from which that death delivers. His meaning is made clear by the following simple illustration: "If I were sitting on the end of a pier on a summer

day, enjoying the sunshine, and some one should come along and jump into the water and get drowned to prove his love for me, I would find it quite unintelligible. I might be much in need of love, but an act in no rational relation to any of my necessities could not prove it. But if I had fallen off the pier and were drowning, and some one sprang into the water, and at the cost of making my peril, or what but for him would be my fate, his own, saved me from death, then I should say, 'Greater love hath no man than this.' I should say it intelligently and intelligibly, because there would be an intelligible relation between the sacrifice which love made and the necessity from which it redeemed. And there must be such an intelligible relation between the death of Christ—the great act in which his love to sinners is demonstrated—and the sin of the world for which in his blood he is the propitiation. I have never seen any intelligible relation established between them, except that which is the key to the whole of New Testament teaching, and which bids us say, as we look at the Cross, *He* bore *our* sins, *He* died *our* death. It is *so* that his love constrains us. . . . The propitiatory death of Christ, as an all-transcending demonstration of his love, evokes in sinful souls a response which is *the whole of Christianity.*" In the chapter on the importance of the death of Christ in preaching and in theology Dr. Denney is entirely Methodistic. "Because of the Atonement made by the death of Christ, there is *no* condemnation to them that are in Christ Jesus. We have the assurance of a divine love which has gone deeper than all our sins, and has taken on itself the responsibility of them and the responsibility of delivering us from them. A relation to God in which sin has nothing to say, but which is summed up in Christ and his perfect Atonement for sin—in John Wesley's words, *full salvation now*—is the burden of the Gospel. . . . This is the great soul-winning Gospel, this message of a sin-bearing, sin-expiating love, which pleads for acceptance, which takes the whole responsibility of the sinner unconditionally, with no preliminaries, if only he abandon himself to it. Only the preaching of full salvation now, as Wesley tells us—and who knew better than he?—has any promise in it of revival." Dr. Denney's volume might almost be called A Text-Book for Evangelists, in which class he would include every preacher who really preaches the Gospel. And it is a book to make evangelism sane, intelligent, and convincing. On the adaptation of the Gospel to the conscience, the author says: "It is true that the Atonement presupposes conscience and appeals to it, but it is truer still that of all powers in the world it is the supreme power for creating and deepening conscience. The first Moravian missionaries to Greenland, after twenty years of fruitless toil in indirect approaches to the savage mind, found it suddenly responsive to the appeal of the Cross. Probably Paul made no mistake when he delivered to the Corinthians immediately the message of the Atonement. No one can tell how near conscience is to the surface, or how quickly in any man it may respond to the appeal.

We might have thought that in Corinth much preliminary sapping and mining would have been requisite before the appeal could be made with any prospect of success; but Paul judged otherwise, and preached from the very outset the great hope of the Gospel, by which conscience is at once evoked and redeemed. . . . All experience shows that the Gospel wins by its magnitude, and that the true method for the evangelist-preacher is to put the great things in the forefront." Dr. Denney's powerful volume closes by saying: "The Son of God, made sin for men, so held Paul's eyes and heart, so entered into his being with annihilative and creative power, that all he was and all he meant by life were due to him alone. Paul does not look anywhere but to the Cross for the ideals and motives of the Christian: they are all there. And the more one dwells in the New Testament, and tries to find the point of view from which it shows a perfect unity, the more is he convinced that the Atonement is the key to Christianity as a whole. 'Christ died for the ungodly.'" Socinianism (or Unitarianism) is supposed by many to be specially connected with denial of the Incarnation. But it began historically with the denial of the Atonement. It is with the denial of the Atonement that it always begins anew, and, as Dr. Denney points out, to begin there is to end, sooner or later, with putting Christ out of the Christian religion altogether. Some of Harnack's teachings face that way. And that way lies impotence and death for the Christian Church. Such a book as the one before us is urgently needed to counteract the existing tendency to magnify the Incarnation and to minify the Atonement.

Ourselves and the Universe. By J. BRIERLEY, B.A. ("J. B." of *The Christian World*). 12mo, pp. 340. New York: Thomas Whittaker. Price, cloth, $1.50.

These studies in life and religion are a companion volume with *Studies of the Soul*, by the same author, noticed in Editorial Discussions in this number. The title given to this volume means that the essays it contains aim to set the facts and experiences of religion in the framework of that new Universe which modern research has opened to us, in accordance with the conviction that religious teaching must henceforth be a cosmic teaching. This central idea pervades the book, speaking distinctly in the very first essay, which is entitled "A Roomier Universe." Man has not yet fully adjusted his conceptions to the vaster cosmos which astronomy has opened to view. See Tennyson's poem "Vastness." Hear Carlyle, when a friend called his attention to the brilliant night-sky as "a glorious sight," exclaiming with a shudder, "Man, it's just dreadful!" Though not yet fully acclimatized to immensity, man is feeling his way about in his enormous habitation, and after a while his spirit will be not only at home in it but gloriously free and exultant. It is immensely reassuring to realize that to the uttermost verge of these vast spaces we find not only everywhere the presence of a Mind, but of the *same* Mind. And if the universe, through all its extent, knows but one

Master of the House, who is already known to us, there is enough in that to thaw out the chill of strangeness and to make the cosmic spaces to their uttermost reach friendly and homelike. Furthermore, the greater the universe, the greater its Maker. And if God in these later ages has astonished us by the revelation of his mighty workings on the material side of the universe, what surprises may he not have in store for us on the side which is spiritual? If his power is expressed in that wondrous stream of worlds, the Milky Way, what is the Love that is proportioned to such a Power, and what marvels may we not expect from it? And majestic as is the realm of the stars, there are roomier realms for the soul. Christ teaches that worldliness is provincialism, it is absurdly limited. He brings us tidings from a larger world on which he proposes straightway to launch us. His proposition is that we should

> Here on this bank in some way live the life
> Beyond the bridge.

The parochial view finds its end in the gaining of sensual pleasures, of wealth and worldly honors. Christ proclaims this to be the pastime of babes, and suggests that we take up pursuits worthy of manhood. He speaks as the citizen and emissary of a larger universe to whose vaster and more splendid careers he invites us. He set us an example by taking suffering and trial, and affront and ignominy, as moments simply in a constant spiritual ascent, as factors and instruments for making visible on earth the invisible things of the Kingdom of God. The essay on "The Divine Indifference" gives reasons why we should "bear without resentment the divine reserve," and feel assured that this mysterious universe has a kindly significance: more than this, that those who penetrate to its spiritual center find there a clear sky and angels' food. To him that overcometh the demons of doubt and fear is given to eat of hidden manna. The Jesuits have been credited with proprietorship of the doctrine that the end justifies the means; but a Ritualist Oxford don of the nineteenth century said, "Make yourself clear that you are justified in deception and then lie like a trooper." A French writer has said, "Beware of a religion which *substitutes* itself for everything; that makes monks. Seek a religion which *penetrates* everything; that makes Christians." To shut up our religion to the narrow ground of a few elementary ideas is to put it in charge of a kitchen-garden when its true rôle is to govern a universe. Those who think law is only harsh are shown some truth in the statement that it is full of grace; that in its operations, its conditions, its promises, its performances, it suggests everywhere what we understand by Gospel. A man proposes to learn swimming or cycling. He finds himself immediately in contact with certain laws. They say to him, "Believe, obey, and according to your faith it shall be unto you." The neophyte, if he be nervous, imagines that while other men in this matter may be under grace, he is certainly singled out for reproba-

tion. The laws by which a man may keep at the top of the water or in easy equilibrium on a bicycle, have assuredly, his fears suggest, a statute of limitations which shuts him out. Let him trust and see. He learns finally that in place of reprobation, of favoritism, of limitation, the law says, "Whosoever will." To all and sundry, to rich and poor, to gentle and simple, to wise and foolish, to good and bad, it offers without restriction all its largess of service, provided only it is trusted and obeyed. . . . What a significant eulogium was that pronounced by the skeptic Gibbon on the mystic William Law, who was tutor in Gibbon's father's house at Putney: "In our family William Law left the reputation of a man who believed all that he professed, and practiced all that he enjoined." . . . "Art thou Brother Francis of Assisi?" said a peasant once to a saint. "Yes," was the answer. "Well, try to be as good as all think thee to be, because many have great faith in thee, and therefore I admonish thee to be nothing less than people hope of thee." Our chief debt to our fellows is the obligation to be good, to live the highest life we know. A childlike, God-loving soul, that begins its life afresh every morning, whose history is that of a perpetual soaring, is the most refreshing, heart-healing thing that exists. Beneath the world's cynicism lives the consciousness that its chief treasure, its rarest product, its pearl of price, is the saint's supernatural life. When humanity sees this plant growing in the wilderness it takes heart in its journeying, knowing it is not forsaken of God. . . . The religion of the old Stoics had a gray sky over it, and a north wind blowing. It was bracing, or stiffening, but the scene lacked sunshine. Just here it is that the Christian sanctity so far surpasses the Stoic sanctity. It gives a *positive* for the pagan *negative.* [See notice of *Harper's Monthly* in Summary of Reviews, in this number.] It offers a home in the invisible such as we search for in vain in Epictetus, or Seneca, or Marcus Aurelius. They have hardened themselves into a noble scorn of pain and loss, but they have not that fine sense of harborage far up in the shelter of the Will of God which enabled our Baxter to sing:

> No walls or bars can keep Thee out,
> None can confine a holy soul;
> The streets of heaven it walks about,
> None can its liberty control.

This spirit which makes the soul, in old Tauler's words, "so grounded in God that it is dissolved in the inmost of the Divine nature," is far more than a defiance of the world's disabilities. Its note is not Stoic defiance, but delight. The soul revels in having attained at last to life's inmost secret, and being launched at last on a career which answers its deepest aspiration and calls forth all its powers. . . . Religion and amusement: the two things are here together on this God's earth of ours; have been here from the beginning, and we have not yet found the formula which unites or sensibly relates

them to each other. Piety still looks askance at merriment and knows not what terms it ought to make with it. Singular it is that, in a world which has never been without philosophers, there should have been all along confusion so utter on a theme so vital. Cicero introduces the question of the significance only to dismiss it as insoluble. Christian thinkers discuss amusements from all manner of standpoints, but generally end by leaving their subject in the air. The old Puritans, frowning on laughter and all amusements, invited such raillery as this:

> These in a zeal to express how much they do
> The organs hate, have silenced bagpipes too;
> And harmless Maypoles all are railed upon,
> As if they were the towers of Babylon.

The mediæval Church, with all its faults, understood one side of human nature better, and saw a truth the Puritan could not see, namely, that God has given gayety a place in the cosmic scheme, and laughter lies at the inmost heart of things. Nature's handiwork completes itself always with a smile. Sunshine is not only light and warmth; it is festivity. The young of all animals salute life with gay gambolings. Their glee is Nature's theology, asserting against all comers that the world is a good world and a wholesome. An acute thinker has declared this psychological law: "The more a man is capable of entire and profound seriousness the more heartily can he laugh." The prime function of religion is to supply that inner reconciliation and peace without which no true merriment is possible. The soul cannot laugh its own laugh till God has filled it and all is well overhead. Such is a taste of the richness of Brierley's two volumes of essays. Their copious affluence of illustrative matter makes them a mine of helpful suggestions, of themes and treatment, for the minister in his study and his pulpit. And they are set to the lines and dimensions of modern thought.

The Drillmaster of Methodism. Principles and Methods for the Class Leader and the Pastor. By CHARLES L. GOODELL. 12mo, pp. 248. New York: Eaton & Mains. Cincinnati: Jennings & Pye. Price, cloth, $1.25.

Briefly, this is the best and most stimulating, as it is the freshest, book now extant on the class meeting. It is written in the full glow of action by the laborious and successful pastor of perhaps the largest membership in Methodism. The Hanson Place Church (Brooklyn, N. Y.) and its minister believe in class meetings and keep them in vigorous operation. Dr. Goodell begins thus: "One hundred and forty-two years ago the question was asked in open Conference, John Wesley in the chair, 'Can nothing be done to make the meetings of the classes more lively and profitable?' From this it will be seen that the questions concerning class meetings which interest us to-day are by no means new questions. The class meeting, like the Church itself, has had its revivals and declensions;

but in spite of all efforts to abolish it or to provide for it a substitute it still holds its place, second to none, as a means of grace in the development of a noble Christian character. The recent revival of interest in the class meeting throughout the country proves that Methodism is convinced that it must foster and sustain it." Twenty years ago the energetic rector of one of the principal Protestant Episcopalian churches in New York city said to the writer of this book notice: "The most valuable thing you Methodists have in your system is the class meeting. If I could introduce it and operate it up to its capacity I would increase the spirituality and working power of my church one hundred per cent." This penetrating outsider perceived in the class meeting the immense potency which undeniably resides therein. If worked according to its intention and up to its possibility it will transform and empower any church. Dr. Goodell's handbook seems to lack nothing which could contribute to make it a veritable *help-book*. A pastor's most delicate, and often most difficult, duty is to find and appoint the really capable leader for each class. From the book before us the dullest leader may get some awakening and enkindling if he be capable of any arousement; while the wisest and ablest leader may get some helpful hints and materials. For pastors and leaders who are nonplused and discouraged in regard to class meetings this book is a godsend, being full of really practical suggestions about "The Pastor and the Class," "The Present Problem of the Class," "The Class Leader's Preparation," "Methods in Class Leading," "Plans and Topics," "How to Fill the Class," "Some Mistakes of Class Leaders," "The Probationers' Class," "How One Class was Formed," "The Leader who Didn't Know," "An Old-time Class Meeting," "Bible Chapters for the Class Leader," "A Year's Topics," "Course of Reading for Class Leaders," and other important topics. One chapter tells how Queen Victoria attended a Methodist class meeting. Another contains an excellent selection of "Great Thoughts for Closet and Class." (Who was it who said when awaiting death, "Give me a great thought to refresh myself with?" Life is best sustained and death is best met by the uplifting power of great thoughts.) Another chapter is made up of the testimonies of great men to Christ, to the Bible, and to Immortality. That truly great soul, Benjamin M. Adams, tells here about some of the famous New York class leaders he knew. Speaking of what the class meeting did for him when he was a beginner in religion, he says, "I believe it was the knot on the end of the rope that kept me from falling off." He thus describes John Sudlow, of Second Street Church: "He was a successful business man, rather fine-looking, of easy, gentlemanly address, full of common sense, a good singer; but the secret of his popularity as a class leader lay in the *personal interest* he took in everybody. The '*under* shepherd' idea didn't seem to have dawned on him. *He* was responsible for that soul, first, last, and always. He turned everything turnable to the advantage of that person, never mind how poor.

how he poured out his soul in his class meetings! It was not hoisting a flood gate, but the entire dam gave way, and everybody went home feeling like a well-watered garden." (John Sudlow had not a few odd, genial words and ways. When dinner was ready at his house he would invite his visitors to a generous table thus: "Come, let us go down and see if the neighbors have sent in any cold victuals.") Samuel Halsted, of old Allen Street Church, was another great class leader. Of him Dr. Adams writes: "It was as impossible for a gloomy saint to stay under the shadow of Mount Sinai in that class room when Uncle Sammy was leading as for a dewdrop to refuse to shine when the sun strikes it on a June morning. The secret of his power was an abounding joy, a cheerful view of the whole situation. He was joy incarnate. . . . He carried climate with him, even that of the New Jerusalem. His funeral was no more like a funeral than Fourth of July is like fast-day. It was a love feast. He didn't look like a dead man. His hair was black as a coal, though he must have been eighty or hard by it; face rosy and full of every appearance of abounding youth." This is a book to be put in the hands of every class leader in Methodism.

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

An Onlooker's Note-Book. By the Author of *Collections and Recollections.* Crown 8vo, pp. 318. New York and London: Harper & Brothers. Price, cloth, $2.25.

The author of this book belongs to that famous Russell family of which Sydney Smith said, "They never alter their opinions; they are an excellent race, but they must be trepanned before they can be convinced." The value of his reminiscences and reflections is due to the fact that he is a sort of encyclopedia with reference to the persons and events of Victoria's reign. And in this *Note-Book* he sets forth in most impressive array the qualities and features of that great reign with which he was contemporary. One thing which he makes plain to us is that Britain owes her present prosperity and hopeful prospects to the elevating and ennobling influence of the longest, purest, and kindliest reign England has ever known—a reign dedicated from first to last to the things which are lovely and of good report, to the abatement of human misery, and to that righteousness which exalteth a nation. In how many ways Victoria was an inestimable godsend to the land she ruled is nowhere else so evident as in Mr. Russell's volume. In 1836, when the death of King William was expected, this dialogue took place between an American and Dean Merivale: "Who will succeed to your throne?" "The Princess Victoria is next in succession." "Quite a young person, is she not?" "Yes, about seventeen or eighteen, I believe." "Do you mean to say that the great British people will permit a young girl like that to rule over them?" "Yes, I do; and more than that, the nation will rally to her, and if her life is

spared I believe she will uphold the British throne for half a century." More than forty years after, when they met again, the American had to say to the Dean, "Well, sir, you were right." When the gentle princess ascended the throne her seeming disqualifications turned into elements of strength. "The knowledge that the new sovereign was a woman, that she was very young, that she was in a very difficult position, and that she was supposed to be practically friendless, conciliated popular sympathy for her." The chivalrous heart of Britain rallied to the succor of the girl-queen. Victoria's title to the throne was disputed. A turbulent faction held that Ernest, Duke of Cumberland, brother of William IV, had a better right to the succession than William's niece. Had this detestable duke secured the throne no power on earth could have averted a revolution. From such dire disaster did the delicate, auburn-haired princess save England when she bowed her white brow to receive her uncle's crown. And her weakness was her strength, she was panoplied in helplessness. To make war upon a young, innocent, and friendless queen was so unmanly and unnatural a notion that none could be found to follow any ruffian who dared to lead. Coming after George IV, who "was insensible to honor and incapable of veracity," and William IV, who "was always something of a blackguard and something more of a buffoon," Victoria's accession reformed the manners and the morals of the court. With youth, virtue, and innocence on the throne, the necessity of a severe decorum was recognized by even the most boisterous and reckless spirits. Swearing and coarse conversation in court circles were abolished. Inebriety, which had been a mere incident of good-fellowship in the festive circles of Kings George and William, would have been an outrage on decency at the table of a queen. It was soon recognized that character must be an essential condition of admission to her young majesty's presence. During the eighteenth century and the early part of the nineteenth drunkenness was regarded as a vice only by the most rigid moralists. In many circles it was a manly accomplishment, or, at the most, a joke. But Victoria's reign at once set a new standard. Just as men had to leave off their customary oaths because it was impossible to swear in her innocent presence, so they had to change their drinking habits to suit the customs and expectations of a refined, sober, and decorous court. And so it came to pass that "for more than sixty years drunkenness has been regarded as a social offense, and the drunkard as a disgraced and ruined man. Decent men and refined women will not meet a drunkard, and even the most unprincipled hosts, when driven to choose between the sober many and the drunken few, must let the drunken go to the wall." The golden age of English society was the twenty years of Queen Victoria's married life—roughly from 1840 to 1860—when the most elevating and refining influences emanating from the place of supreme authority curbed the evil tendencies of wealth and fashion with a salutary discipline. But after the prince consort's death and

the queen's retirement the guidance of society passed to other hands. The death of his father greatly changed the life of Albert Edward, the heir apparent, depriving him of a strict and wise control just when he most needed it, and the retirement of his mother from public view threw upon him a heavy burden of social and ceremonial business. An old statesman's verdict is: "For thirty-eight years Albert Edward has lived incessantly in the public eye, and, aided by the most beautiful and most gracious of princesses, has played his part as Prince of Wales with a tact akin to genius. . . . I firmly believe that if we had been permitted to elect a successor to Queen Victoria, Albert Edward would have polled every vote." So this statesman faces the future "with the deep-rooted hope that King Edward VII will prove himself worthy of his illustrious traditions, and lead his people forward on the truly royal road of virtuous living and social service." Furthermore Mr. Russell ventures to foretell some of the attributes of the new reign: "(1) *It will be a popular reign.* In a state where the sovereign instinctively and always does 'the right thing,' the throne grows daily in the good will of a fascinated and rather unthinking people. Let me give an instance of what I mean. As soon as the service at Mr. Gladstone's funeral was concluded, the Prince of Wales, instead of leaving the Abbey, walked gravely to where Mrs. Gladstone was seated, took her hand in his, stooped over it, and kissed it. A very uncourtier-like Radical who saw it exclaimed: 'This atones for a great deal. I'll never say another word against him as long as I live.' (2) *It will be a splendid reign.* The king has a natural taste for pomp, and has cultivated it by contact with all that is most magnificent in the courtly life of Europe. He is equally removed from parsimony and from profuseness. He will pay royally for the due maintenance of his kingly estate, but he will insist on money's worth for money. (3) *It will be an impartial reign.* Long as we have known King Edward, conspicuously as he has moved among us, intimately as he has entered into our domestic and social life, we none of us know his politics. And as between political parties we confidently anticipate a complete impartiality. It is natural that he should have a profound belief in the sagacity and public virtue of Lord Salisbury. The Duke of Devonshire and Lord Rosebery are his old and intimate friends. But he always carried his courtesy toward Mr. Gladstone to the point of deference, and he was repaid by Gladstone's unbounded respect and regard. This was especially noticeable during the Eastern question of 1876-79. The court, influenced by Lord Beaconsfield, was vehemently pro-Turk. Some members of the royal family, notably the Duke of Albany and the Duchess of Teck, openly proclaimed their Turkish sympathies. But not a word or sign ever betrayed the opinion of the heir apparent, and through a period of unequaled tension he maintained relations of equal cordiality with the head of the government and the head of the opposition. (4) *It will be an active reign.* This does not refer to merely physical ac-

tivity, but to the official business of the state and the part the king will take in it. On the verge of sixty he finds himself for the first time in the center of affairs, with an influential, if not absolute, voice in matters of the highest concern. The fact that henceforward the court, at least during the Parliamentary session, is to reside permanently in London will enormously strengthen the royal hold upon public business. Mr. Gladstone often said that Queen Victoria's hold, tenacious as it was, had been loosened by her absence from the capital. Even Windsor Castle was too far away to allow of constant interviews, and the crown if it was to exercise its due influence in public affairs must have its habitation in London." This notice furnishes proof that *An Onlooker's Note-Book*, like the author's *Collections and Recollections*, which we noticed previously, is abundantly well filled with most interesting information, anecdote, and comment.

The Next Step in Evolution. By I. K. FUNK, D.D., LL.D. 16mo, pp. 106. New York: Funk & Wagnalls. Price, cloth, 50 cents.

All will concede this to be a nobly suggestive study, some will declare it a really conclusive argument, concerning the probability, significance, and character of a second coming of Christ. Dr. Funk believes that "Christ came the first time into men's vision by coming on the plane of their senses; he comes the second time into men's vision by lifting them up into his plane of spiritual comprehension. It means a new step in the upward evolution of man." Whether agreeing or disagreeing with this or that assumption or conclusion, all must admire the many fine things in this booklet, of which we put together here a few which indicate its tone and tenor: "The crystal is matter plus the principle of crystallization; so the plant, the animal, the natural man—always the creature of the kingdom below with the plus sign, for a birth is an unfoldment and *something more*. And so the Christ life takes the character, the soul, the spirit of the natural man, which have developed through the ages—takes them through a new birth, this time with man's consent. . . . The cradle at Bethlehem flashes a search light down the spiral stairway up which man has come from platform to platform, kingdom to kingdom. Here we see clearly that the type-life of the kingdom of the spiritual man is born from above into the hereditary chain of evolution. . . . We look back all along the conflict of the ages of evolution; we now see, in the changing of the dunghill into shrubs and roses and into food, the prophecy of all, and we marvel at our blindness in not knowing that the most manifest thing in all the world, and at all times, was God the Father working for good, whom again and again we have compelled to cry out in pain (for God can suffer pain): 'The reproaches of men have broken my heart.' Looking backward, we begin to see the good in everything, that there has not been a fall of a sparrow without accompanying provision for the sparrow, and we grow enthusiastic and shout with the martyr of

old: 'Glory be to God for everything that happens!' Hand in hand we walk with the great Father over the ages of history, passing victorious over mountain tops. . . . All our faculties carry their own demonstrations of truth up to the level of their development. To the pure and loving, purity and love need no witnesses. Every man has had placed in his hand a latchkey to the beauty and wisdom—to all of the excellences of the universe; but there is only one way of using that latchkey effectively. We must grow to a level with the latch. I must have an eye fitted for the landscape and must have a poetic soul before the landscape can read its poetry to me. I may believe that Beethoven's 'Ninth Symphony' is music because a master of music has told me so; that is belief based on authority; or, I may measure the waves of sound and scientifically demonstrate that it is music. But such evidences are beggarly, and praise based on them would drive a composer mad. But let me hunger and thirst after music; seek, pray for musical sight and soul until I develop up to the level of Beethoven's 'Symphony;' then as quickly as I hear it I exclaim: 'That is music!' Do you ask: 'Who told you?' I answer: 'No one; I *know* it!' My latchkey enters, for I am on a level with the latch. I asked, I sought, I knocked, until I grew up into the musical world. I must grow up to God before I can know him; I must grow up to Christ before I can see him. The pure in heart shall see and hear spiritual things. I must be of God's level before even the lowly flower can tell me the thought that was in his mind when he created it. . . . It would require much credulity to believe that nature has travailed in pain these untold ages to develop a personality that would of its own free will choose goodness, only to destroy that personality as soon as made. John Fiske has well said: 'The materialistic assumption that . . . the life of the soul . . . ends with the life of the body is perhaps the most colossal instance of assumption that is known in the history of philosophy.' . . . Ah, how men err! The Roman emperor, after his awful massacre of Christians, set up a column in memory of the extinction of the last Christian. But the Roman empire is in dust, and now the world is rapidly becoming wholly Christian; and were that emperor alive, he, quite likely, would applaud the result. God's steppings are from star to star. Who knoweth his counsel? . . . From the pen of Garrison shot the thunderbolts of heaven. For a time, at no spot on earth did the wrath of God so blaze as in the eye of Wendell Phillips. But we must study to judge God aright in unfolding history. We ever misread his works. We see in the storm cloud a messenger of his fury, and in the lightning flash his consuming anger; but, instead, that cloud is big with mercy and breaks in blessings, and its lightning proves to be but one of God's ways for burning poison out of the air and creating life-giving forces. Time is God's interpreter. The children of the Southern slaveholders now see that Phillips and Garrison and Beecher were God's messengers of love."

School of the Woods. Some Life Studies of Animal Instincts and Animal Training. By WILLIAM J. LONG. Illustrated by CHARLES COPELAND. Boston and London: Ginn & Co., The Athenæum Press. Price, cloth, $1.50.

Not for a generation, if ever, have so many books on animal life been given to the public as during the past few years. Some of these might be termed romantic natural history, while others are true to life and fact, and as fact frequently is stranger than fiction, so most interesting as well as most profitable of all are well-written books of the latter class. This book deserves to stand in the front rank of such publications, and is not out of place in the middle of a shelf which has Thoreau at one end and Burroughs at the other. The author, by nature a lover of the forest and its inhabitants, has spent his vacations for many years in primeval forests, accompanied most of the time by a single Indian guide. Sympathy, tact, fertility of resource, a well-trained mind, and above all immense patience are the qualifications evinced by these studies. Out of them grows a conviction uncommon, if not entirely new, in natural history, which, stated in the author's own words, is: "Personally, after many years of watching animals in their native haunts, I am convinced that instinct plays a much smaller part than we have supposed; that an animal's success or failure in the ceaseless struggle for life depends, not upon instinct, but upon the kind of training which the animal receives from its mother." This position is very far from that old definition of instinct: "That instinct is knowledge prior to experience and incapable of instruction." Equally removed also is it from the position of some popular romancers in the field of natural history, which gives to animals human hopes, aspirations, and terrors. The author's position is demonstrated by a great variety of well-chosen illustrations, and the demonstration is from first-hand life studies. The argument is clearly stated in the introductory chapter, "On the Way to School." Then follow eleven chapters: "What the Fawns Must Know," "A Cry in the Night," "Ismaques the Fish-hawk," "A School for Little Fishermen," "The Partridges' Roll Call," "When You Meet a Bear," "Quoskh the Keen-eyed," "Unk Wunk the Porcupine," "A Lazy Fellow's Fun," "Umquenawis the Mighty," and "At the Sound of the Trumpet." The names given are those used by the Milicete Indians, which names suggest the peculiar characteristics of the animals. Two chapters are added by way of answer to many letters received from sympathetic folk who have been distressed by romantic notions of animal life. In "The Gladsome Life," the author sets forth what he holds as the true view of animal life. We quote the last sentence of this chapter: "Nature above and below tingles with the joy of mere living—a joy that bubbles over, like a spring, so that all who will, even of the race of men who have lost or forgotten their birthright, may come back and drink of its abundance and be satisfied." From the closing chapter, "How the Animals Die," we quote: "The vast majority of animals go away quietly when their time comes; and their death is not recorded

because man has eyes only for exceptions. He desires a miracle, but overlooks the sunsets. Something calls the creature away from his daily round; age or natural disease touches him gently in a way that he has not felt before. He steals away, obeying the old warning instinct of his kind, and picks out a spot where they shall not find him till he is well again. The brook sings on its way to the sea; the waters lap and tinkle on the pebbles as the breeze rocks them; the wind is crooning in the pines—the old, sweet lullaby that he heard when his ears first opened to the harmony of the world. The shadows lengthen; the twilight deepens; his eyes grow drowsy; he falls asleep. And his last conscious thought, since he knows no death, is that he will waken in the morning when the light calls him." The illustrations are really works of art, and are as creditable to the artist as the book is to its author.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

A History of Egypt, From the End of the Neolithic Period to the Death of Cleopatra VII, B. C. 30. By E. A. WALLIS BUDGE, M.A., Litt.D., D.Lit., Keeper of the Egyptian and Assyrian Antiquities in the British Museum. Eight Volumes. Illustrated. New York: Henry Frowde, Oxford University Press, American Branch. Price, cloth, $1.25 per volume. Vol. I. Egypt in the Neolithic and Archaic Periods, pp. xx and 222. Vol. II. Egypt under the Great Pyramid Builders, pp. xvi and 207. Vol. III. Egypt under the Amenemhats and Hyksos, pp. xvi and 219. Vol. IV. Egypt and Her Asiatic Empire, pp. xvi and 241. Vol. V. Egypt under Rameses the Great, pp. xvi and 219. Vol. VI. Egypt under the Priest-Kings, Tanites, and Nubians, pp. xxx and 230. Vol. VII. Egypt under the Saïtes, Persians, and Ptolemies, pp. xvi and 251. Vol. VIII. Egypt under the Ptolemies and Cleopatra VII, pp. xvi and 321. In this last volume pp. 171–321 are occupied by a valuable index to the whole eight volumes. Any volume sold separately.

Scholars whose lives are devoted to the study and teaching of Ancient History are asked almost as frequently to name the best book on the history of Egypt as the best book on the history of Israel. This interest in Egypt has its origin in many springs of influence, but none of these is so deep as the desire to learn more of the points of contact with Israel. But the naming of such a book is extremely difficult. Egyptology is making great progress, and the investigations of Assyriologists and general Semitists are ever shedding new light upon the relations of Africa to Asia. More and more complicated does Egyptian history become, and ever more interesting as well. No one but the specialist in Ancient History can pretend to understand it, and he must hold his opinions subject always to modification or to slight revision. There is always need for a new history of Egypt, for even if knowledge were not making such rapid strides, there would always be a call for a new statement of the old knowledge, and a fresh exposition of its meaning. We have now before us the most elaborate history of Egypt that has appeared in many years, and to appraise its value properly is no slight task. The author, Dr. E. A. Wallis Budge, holds the most con-

spicuous and influential archæological post in all the world, for in his charge are the great Egyptian collections as well as the unsurpassed Assyrian and Babylonian collections of the British Museum. He has proved his ability to read both Assyrian and Egyptian texts by his publications, and his editions of Syriac and Ethiopic manuscripts bear quite sufficient witness to his general Semitic knowledge. He is in constant touch with the inscriptions themselves in the British Museum collection, and also hears at once of important inscriptions acquired by other museums. The printed literature of Egyptology is always accessible to him in the library of the Museum, and in the special library of his own department. Dr. Budge is, therefore, thoroughly equipped for the production of a useful history of Egypt. The book is just what we should have expected from him. It is learned from beginning to end; it is discursive and broadly written in many places; it is full of instruction for any reader who desires to know all that is known of any reign, but it is not a book to be read through, as chapter after chapter unrolls the long panorama of Egypt's glorious history. A man with a genius for historical narrative could take these same facts, as presented by Dr. Budge, and make of them a story of Egypt as fascinating as the history of any people ever written. We cannot say that Dr. Budge has done this, but he has nevertheless written the best history of Egypt now in existence in English. No man who seeks to know this ancient people dare be without these eight volumes. Detailed criticism of this history would hardly be justified in this place, but some characterization will assist the reader to appraise the book more justly. The first volume contains the only accessible account of the explorations of Petrie, De Morgan, and Amélineau among the tombs of the predynastic Egyptians. Budge is of the opinion that "the earlier predynastic Egyptians sprang from one of the indigenous non-Negroid races of northeast Africa, while the Egyptians of history were a people whose parents on the one side were originally of African, and on the other side of Asiatic, origin" (i, p. xiii). The illustrations in the first volume are particularly useful, as showing all that remains of that early foundation on which was built a great civilization. Even before the dynastic period the Egyptians had some kind of belief in a life after death, as these objects that were buried with the dead sufficiently indicate. The second volume carries us to the great pyramid builders, and Dr. Budge in his matter-of-fact caution even stops to dispose of the fancies of Piazzi Smith and his followers in these words: "It cannot be too clearly stated that this pyramid was a tomb, and that it had no connection whatsoever with antediluvian patriarchs, and was not built by or for anyone mentioned in Holy Scripture" (ii, p. 43). He dates the great pyramid about 3733 B. C., and the Sphinx about a century later, though he admits that the latter may even be of much earlier date than the former. The fourth volume deals with a period which the discoveries of the last twenty years have crowded with a new in-

terest. It begins with Hatshepset, whose splendid temple at Deir el-Bahari, eight hundred feet in length, is still the wonder and admiration of every cultivated man who sees its ruins. From the great peace-loving queen we are hastened on into the reign of the great conqueror Thothmes III, whose great victory at Megiddo in 1533 B. C. (so Budge) was the beginning of Egyptian influence in Syria and Palestine. The reigns of Amen-hetep III and Amen-hetep IV bring us into the Tell el-Amarna period. Here Budge had a great opportunity, which he has not fully embraced. From the Babylonian tablets which contain the letters and dispatches which passed between Egypt and all western Asia it is now possible to paint a glowing picture of that great age. Budge has registered the facts with commendable accuracy and thoroughness, but he has scarcely risen to the imaginative height which would enable him to show his readers that age crowded with living, moving men, and throbbing with a great eager life. The fifth volume comprises the reign of Rameses II and affords Dr. Budge the opportunity to discuss the exodus. He has no doubt that the Hebrews were really oppressed in the reign of Rameses II, and accomplished their exodus in the reign of Menephtah II, about 1270 B. C. Pithom is located at Tell el-Maskutah, according to Naville's identification, and Rameses at Tanis, for which support is found in the name Pa-Ramessu. The sixth volume has a lengthy preface in which Dr. Budge has discussed Winckler's Musri theory with learning, acuteness, and as we believe with success. Budge gives a very simple and clear statement of it in these words: "Briefly stated, his theory is as follows: It is agreed by all Assyriologists that there were certainly two countries which bore the name of Musri: (1) Egypt and (2) a land in northern Syria. Dr. Winckler, however, asserts that all the supposed mentions of the Egyptian Musri which are to be found in the inscriptions of Tiglath-pileser III, and of Sargon, and of his son Sennacherib, are to be taken as referring not to Egypt, but to another country of the same name alleged to be situated in northern Arabia." This theory of Winckler's has very important bearing upon the Old Testament, and a number of Old Testament exegetes, who are unable to test Winckler's theories in the Assyrian texts on which they are claimed to rest, have accepted them on Winckler's authority. The effect is revolutionary in the extreme. Scores of passages in the Old Testament which have always been supposed to refer to Egypt are now gravely connected with the hypothetical land of Musri in northern Arabia. Cheyne has accepted Winckler's view, and it appears in the *Encyclopædia Biblica*, with additions and embellishments. Cheyne has also grasped at Winckler's North Arabian land of Asshur, and assures us that Pul (considered by everybody else to be Tiglath-pileser III, king of Assyria) was king of this Asshur, and then caps it all by adding, "Pul or Phaloch may be a corruption of Jerahmeel" (vol. iii, col. 3976). Budge has given the North Arabian Musri a thorough examination, and we believe has absolutely torn

every shred of its support into tatters. If this volume contained nothing else of value it would deserve hearty recognition at the hands of all students of the Old Testament. The volume gives a very satisfactory account of the war between Rameses II and the Hittites, and will increase the popular reader's respect for the great people who successfully resisted the Egyptians. The two remaining volumes are less interesting to the biblical student, and we may pass them over here. We trust that enough has been said of the book to win the reader's attention to it. Though not well adapted for continuous reading it is easily the best, as it is the most complete history of Egypt for reference purposes. Dr. Budge has earned our hearty thanks.

William Xavier Ninde. A Memorial. By his Daughter, MARY L. NINDE. 8vo, pp. 290. New York: Eaton & Mains. Cincinnati: Jennings & Pye. Price, cloth, $1.50.

It is no exaggeration to call this one of the most satisfying of memorial volumes. It does not merely trace the outline and narrate the events of a life, but truly reflects the whole nature of the man and is filled with his spirit. Fortunate, indeed, for him and for us, is it that one so capable for biographic work was found so near to him as to know him with the intimacy which joins a loving father with a daughter of like spirit. Nowhere in the book is there meagerness or dullness. There is great fullness of details, and from beginning to end it throbs with life and glows with spiritual radiance. The rare ancestry of W. X. Ninde; his childhood and youth; his laborious struggle for an education; his service to the Church as pastor, educator, and bishop; his death; the funeral addresses by Mr. Hitchcock, Drs. Potts, Boynton, and Shier, and Bishops Andrews, Joyce, and Walden; appreciations by Bishops Warren, Hurst, Mallalieu, Cranston, Hamilton, and Hendrix; three of Bishop Ninde's sermons on "Glorifying God," The Unseen Christ," and "The Hidden Life," with excerpts from other sermons and addresses, make up a volume which seems complete. Ancestrally, W. X. Ninde was steeped in religion. He inherited sweetness, devoutness, and modesty. Amiability and gentleness blended with firmness and force to constitute a strong as well as beautiful character, and a life which "adorned the doctrine of God our Saviour in all things." Left fatherless at the age of twelve, he worked for his own support and education; with thirty dollars of borrowed money entered Wesleyan University at Middletown, Conn.; earned five hundred dollars by tutoring, which enabled him, with severe economy, to pay his bills while in college. His whole life was laborious, consecrated, and clothed with the beauty of holiness. He was himself an illustration of the truth of his own words in the following extract: "No manual of etiquette, no breadth of scholarship, can produce such attractive personalities as the fashioning power of grace and the sedulous study and practice of the Christian proprieties. . . . The poise, the self-command, the unassuming gen-

deepness, the quickened emotions, the genuine sincerity, the sweet charities and elevated aims, the high resolve and quenchless courage, which combine in the perfect character, were wholly unknown until the world saw in the Man of Galilee those peerless qualities before the prevailing charm of which the finest minds of the later ages have bowed in humble and adoring reverence." And this reads like an unconscious portraiture of himself: "It is not the man who talks the most piously, or who is always moralizing and preaching to the students, who makes the deepest and most lasting impressions; but the man who goes in and out among them as a genuine saint, unconscious of his own goodness, who carries the charm of a Christian spirit into all his relations with those under his care, and whose very presence is a benediction as his daily life is an unspoken prayer." Other utterances expressive of the spirit of Bishop Wade are these: "As I grow older I am less dogmatic about everything; I look on life as composed of so many conflicting elements that I am necessarily tolerant in my opinions." "The only way I can keep a happy heart is to love everybody and never suffer myself to take offense." On one occasion he exclaimed, "I can die for the truth if necessary, but I will not shirk my duty." In a platform address he said: "I envy men who minister directly to the neglected or submerged classes. I think I would have made a fairly good city missionary. It was the well-to-do, if any, and not the poor, who had occasion to complain of my neglect as a pastor." In an address at the General Conference in Omaha were these words: "Hugh Price Hughes said in Washington that the thirteen million nonchurch-goers in England belonged to any Church that had 'the scriptural audacity and sanctified common sense to go for them.' There is not a Church in this country—not even the Methodist—that has been brave enough to go for the masses in the intense sense of that intense man. . . . We have tried to gain the classes by splendid churches, fine music, scholarly preaching, and faultless forms. Let us now try on the masses the power of Christian love. . . . The preacher should go for the masses. There is cant abroad that I have no sympathy with. It discounts packed churches and popular preachers. I will uncover my head in the presence of the man who can induce the thronging multitudes to listen to a true, straight Gospel. The reproach of our Christianity is the half-empty churches scattered all over the land. If I were young again I would strive to be—not in the low, vulgar, selfish sense, but in the high self-forgetful sense—a popular preacher. If graces of speech would make me such I would cultivate them. If simplicity of style and manner would effect it I would practice the severest simplicity. If going among the people would help me I would fling aside all conventionalities and recluse habits, and go from shop to shop and from tenement to tenement until my soul was saturated with the thoughts and feelings of lowly men. If a new baptism of power were needed I would plead till I received a fresh anointing. I

would exhaust all possibilities to win the scattered, listless multitudes to listen to the Gospel I was ordained to preach." The privilege of the man who stands in the pulpit facing the multitude is thus described: "What a place! What an hour! What an opportunity! Before him the people, their souls, as Billy Dawson would say, 'sitting in their eyes;' behind him the eternal God; in his heart the message of salvation; on his lips the words of truth and grace; among his hearers the abiding Spirit that convinces men of sin, of righteousness, and of judgment to come. And as the holy message proceeds from his lips, mark where the arrow strikes! Obdurate hearts subdued and melted; penitential tears flowing from many eyes; faces glowing with the radiance of a new hope; and the whole congregation lifted by divine magic into a higher region of aspiration and purpose. Ah, this is power—power a seraph might covet, power that awakens, regenerates, and saves!" In one sermon is this: "A stranger once called on Mr. Emerson, asking apologetically as he entered the room, 'Am I intruding?' The sage replied, 'That depends on how much there is in common between us.' Between Christ and the devout soul there is always enough in common. 'The secret of the Lord is with them that fear Him; and He will show them His covenant.' 'Our fellowship is with the Father and with His Son Jesus Christ.'" In the Troy Conference this story is told: "At a session of that Conference the roll of the superannuates was called and they were invited to speak if they so desired. Among those who availed themselves of the privilege was an aged minister, since deceased. He closed his speech by expressing the pleasure the presidency of Bishop Ninde had given him, and said he hoped to be permitted to shake the bishop's hand before adjournment. During the singing of the hymn that followed Bishop Ninde rose from the platform, went quietly down the aisle, sat down by the side of Brother S——, and putting his arm around him took him by the hand and spoke words of kindly greeting. By the time the singing was ended he was back again in the president's chair, ready for business." Beautiful, brotherly, saintly bishop!

MISCELLANEOUS.

Temperate Zones. By WILLIAM LOVE. 16mo, pp. 87. Cincinnati: Jennings & Pye. New York: Eaton & Mains. Price, cloth, 35 cents.

This is a book of one-word subjects: Poverty, Riches, Food, Home, Work, Rest, Blame, Contentment, Trust. It is so readable that one slides easily through it from the first page to the last. The author induces Herodotus to say that "this little book particularly affects digressions." In the first essay is this: "Poverty tends to make people miserable, and tempts them to forget or hate God on the supposition that He has forgotten them. A poor Bohemian woman up in North Dakota, when the sheriff was driving

away her cows, shook her fist at the sky, and told God He was a useless do-nothing, who had allowed her crops to dry out for want of rain." How lack of food can infuriate the people was told by Isaiah: "And it shall come to pass that, when they shall be hungry, they shall fret themselves and curse their king and their God." About Benedict Arnold is this story: "When he lay dying in a garret in London, and the physician asked if there was anything he needed, he replied, with fervor unwonted for a dying man, 'Yes—a friend.'" The free and easy style appears in the following: "There have been men not very influential in the world's money market who were yet tolerably useful and happy. The company Lazarus started with when he left us, and the destination he reached, prove that he made a success of life. Peter and John had neither silver nor gold, yet they were very useful men. Paul made tents for a living, yet was so care-free and light of heart that he sang psalms and hymns in his European prison—the first that ever woke the echoes on that continent to a higher name than Zeus; and the Almighty God was so well pleased that He joined him in the chorus with an earthquake! Socrates had only a greasy old mantle, yet enough. . . . The most conspicuous corner of Westminster Abbey commemorates 'the glorious company of paupers.'" "Men do not need to be old at forty or fifty. Bryant wrote his 'Flood of Years' at the ripe age of eighty-two; Longfellow his 'Morituras' at the close of a long career; Chaucer was sixty when he finished his 'Canterbury Tales;' Goethe was near eighty when he completed his tragedy of 'Faust;' Gladstone and Ruskin had their highest visions and did their best work when past life's middle period; and Verdi produced his 'Falstaff' at eighty, as if just to protest to the whole world that hearts need never grow old." "Calvin was young when he wrote his *Theological Institutes;* God only knows how much suffering the world would have been spared if he had only waited till he was old and wise before he wrote." Here again is the author's style: "The poets have told us that Arcadia is a place of pastoral innocence and simplicity, where only the sounds of shepherds' pipes, the bleating of lambs, the lowing of oxen, and happy maiden laughter are heard among the nestling leaves of shady trees, by the sides of gently flowing fountains and murmuring streams, with mellow sunshine sifting through the foliage on the glad green grass. The air is redolent with the odors of roses and oleanders; the ground glorified with trailing arbutus and scarlet anemone. But of this same Arcadia which the poets thus glorify historians write that it is a 'land of rugged mountains and gloomy defiles, a harsh and wintry clime,' a safe retreat for bears and wolves. What does this mean? It means that each has reported what he saw. Men always and everywhere see through their own eyes. The poet is filled with beauty and he sees beauty everwhere. And if a man has the kingdom of heaven in him he will find signs of the kingdom of heaven all around him."

What is Shakespeare? An Introduction to the Great Plays. By L. A. SHERMAN. Professor of English Literature in the University of Nebraska. Crown 8vo, pp. 414. New York: The Macmillan Company. Price, cloth, $1.50.

Our readers remember Professor Sherman by several significant contributions to our pages, and especially by his volume, *Analytics of Literature*, reviewed here a few years ago. The purpose of this new book is to reach the lay mind, and add somewhat of the treasures of Shakespeare to the reading of those who have not been able to rise to him hitherto. It is not intended for specialists or for those who have attained. It is for the large number who take Shakespeare for granted as wonderful on the authority of experts, without knowing really for themselves what he is like. Some of these imagine that they cannot by any amount of effort rise to his thought and understand him. The phenomenal sale of Shakespeare's works, increasing year after year, shows the growing appreciation of his greatness. This book aims to remove difficulties from the path of those who are willing to be helped to a full and intelligent appreciation of such great plays as *Cymbeline*, *The Winter's Tale*, *Romeo and Juliet*, *Twelfth Night*, *Hamlet*, *King Lear*, *Macbeth*, *Julius Cæsar*, *Othello*, *Antony and Cleopatra*, and *The Merchant of Venice*. Professor Sherman says: "To know one of his dramas thoroughly is equivalent to knowing Shakespeare." Surely several of those dramas are here so clearly and completely analyzed that any attentive mind can easily comprehend them; this being much facilitated also by the inductive outlines in the shape of Questions appended to the volume. Shakespeare is prized by wise men of all lands because of his amazing knowledge of human nature and life. In power to enlighten and inspire he surpasses his rivals, because he shows acquaintanceship with nobleness and worth in degree and variety beyond other authors. It is easy to declare him the greatest genius in English literature, without understanding so much as one of his dramas. Professor Sherman's book goes far toward making the heart of Shakespeare's meaning accessible to the ordinary reader. It has already been adopted by the Reading Circles of the Teachers' Associations of several States, and there is equal reason for its adoption in many other States. A practical teacher of literature has made a practically helpful book.

The Child, the Wise Man, and the Devil. By COULSON KERNAHAN. 16mo, pp. 69. New York: Dodd, Mead & Co. Price, cloth, 50 cents.

The author of *God and the Ant*, *Sorrow and Song*, *A Book of Strange Sins*, and *A Dead Man's Diary* dreams, in this little book, of what our world would be if Christ were taken from it. Without the glory which shines from the Cross the world would be in darkness, with no answer to the riddle of the universe or the mystery of life, with no help or consolation for suffering or sorrow or sin. Despair and misery would settle down upon mankind like vultures descending on their prey. In a succession of dream pictures the author shows us such a world.

METHODIST REVIEW.

MAY, 1903.

ART. I.—HUGH PRICE HUGHES.

THERE are many general reasons why a study of the character and work of Hugh Price Hughes should be of interest to American readers, and here is one special reason. For one brief moment an American preacher came into his life, and left upon it a mark that was never effaced. Let me give the incident in his own words, uttered many years later on the platform of St. James's Hall:

> I was sitting one Sunday night a quarter of a century ago in a little chapel in Wales. I had been burdened for some time with a deep and deepening sense of sin, of my absolute inability to save myself, and of my utter need of God, when I suddenly realized that the whole of the difficulty was in me; that there was no difficulty in God; that I had not to overcome his reluctance to save me, but that he was trying to overcome my reluctance to be saved; that I had not to persuade God to have mercy upon me, but that he had to persuade me to allow him to save me from sin and its dire consequences. I submitted there and then, sitting in the midst of a row of schoolboys. I submitted, and in a moment I realized the love of God. And great light sprang up in my dark heart, and in that light I have walked and rejoiced all these years.

The lamp through which this light shone was a sermon by a casual visitor from the United States. The preacher never heard of his convert, and the convert to the day of his death was never able to find out the name of the preacher.

Hugh Price Hughes wrote little, and it is probably due to this cause that he was less known in America than other English ministers whose influence at home is much less wide and deep than his. The notices in the London and provincial

press at the time of his death showed how unique a place he had gained in the estimation of his fellow-countrymen. Not since the days of John Wesley himself has the death of any Methodist minister attracted such attention. As one of the papers put it, "he had the ear of England." The career of Mr. Hughes received warm tributes not only in the Nonconformist press but in the organs of the Church of England, the Roman Catholics, the Unitarians, and the Jews, as well as in such literary journals as the *Spectator* and the *Athenæum,* and also in *Truth* and *Vanity Fair,* representing that very society whose follies and vices he so frequently scourged. The *Tablet,* the leading Roman Catholic paper, recalled how Cardinal Manning envied his popular success, and once put the question, "Why do we not draw like Spurgeon, Booth, and Hugh Price Hughes?" It was evident from many of these comments that Mr. Hughes's power had been felt by the nation as a whole. It was remembered, for example, how, though he was never a party politician, he determined the action of the Liberal party at a crisis; how he said "Parnell must go," and Parnell went.

The quality of the impression made by Mr. Hughes upon his contemporaries may be especially understood by noting what was thought of him by Anglicans on the one side and the old Dissenters on the other. It is through Mr. Hughes more than any other man that English Methodism no longer regards herself as a poor relation of the Church of England, and now claims the status of a "Church" instead of a mere "society." The *Record,* the organ of the Low Church party, remarks on the "glaring contrast" between his attitude and that of the older school of Methodism. Yet in spite of this he secured to a remarkable degree the cooperation of Anglicans in his own work, obtaining, for example, the assistance of Dr. Temple, then Bishop of London, in his campaign for the purification of London music halls. And those who know what is involved in the demarcation between the Established and Nonconformist Churches of England will understand the significance of the appearance of the Dean of West-

minister among the mourners at City Road, of the dean's further tribute in the Jerusalem Chamber when he declared that Mr. Hughes's sudden removal was a loss to the cause of national righteousness, and of the Archdeacon of London's similar testimony from the pulpit of St. Paul's. At the same time Mr. Hughes's association with the Congregationalists, Baptists, and Presbyterians was closer than that of any other prominent Wesleyan minister has ever been. This, too, in spite of some very aggressive eulogies of his own Church, notably his declaration that the religious future of the world would depend on the choice between Romanism and Methodism. It means a great deal that he was president of the National Free Church Council before he was president of the Wesleyan Methodist Conference. He might be compared to those political leaders who gain a strong following in the country before they acquire authority in the House of Commons. When illness kept him away from the great annual gatherings of the Free Church Council his absence was as keenly felt as was his similar inability on one occasion to attend the Conference of his own Church. He worked hard for the federation of the English Free Churches, and he will be particularly remembered not only as the inventor of the now familiar term "the Nonconformist conscience," but as the leading exponent of that conscience itself.

Of what he wrought for Methodism it is difficult to speak in language that does not seem exaggerated. To say that he revolutionized it is probably the description that best fits the facts. Dr. Robertson Nicoll says that he altered not only the procedure of that Church but its atmosphere. Within the English Methodist Church of the middle of the nineteenth century there had come to pass just what Sir John Seeley once described as happening when the very example of an original man is turned into a new routine: "He broke the chains by which men were bound; he threw open to them the doors leading into the boundless freedom of nature and truth. But in the next generation he is idolized,

and nature and truth as much forgotten as ever; if he could return to earth he would find that the crowbars and files with which he made his way out of the prison house have been forged into the bolts and chains of a new prison called by his own name." In this way the name of John Wesley had come to be used as a label for a Church which Dr. John Clifford, who knew it in the forties, has described as "rigid, frigid, enthroning the traditions of the past, bound up in red tape, and unable to look out and see what was going on in the world." Mr. Hughes's chief service to Methodism was, therefore, as a revivalist. Though prolific in innovations, he maintained that he could justify everything he did from Wesley's Journals. That is to say, he brought back to life the spirit and principles of the founder of Methodism while adapting his rules to a new situation. His agitation for breaking down the system which a brilliant fellow-Methodist has dubbed "the strolling pastorate" illustrates this attitude. Mr. Hughes believed that the limitation of a preacher's stay in one circuit to three years made seriously against the success of Methodism in large cities. The defenders of this limitation appealed to the regulation established by John Wesley. Mr. Hughes retorted that Wesley would have approved a change if he had been living to-day, for he deliberately exempted from the itinerancy those of his brethren who were vicars of Church of England parishes. At that time it was expected that this order of Anglican-Methodist clergy would continue as the pastors of the new movement, while the itinerant Methodist preachers did practically the work of traveling evangelists. It was therefore argued by Mr. Hughes that Wesley's purpose would best be served in these times by allowing to those who have the care of churches such opportunities of permanent influence as were then permitted to the parish clergy. In many other ways Mr. Hughes showed a remarkable keenness in disentangling what was local and temporary in John Wesley's instructions and methods from what was vital and essential, and he was a true successor of the founder in the

zeal with which he emphasized the great mission of Methodism—"to spread scriptural holiness through the land." The character of Mr. Hughes was rightly interpreted by that lady in one of his old circuits who is quoted by her minister as saying, "My husband and I were talking last night; my husband said they ought to bury him in Westminster Abbey; but I said, 'No, no, not that; what should be done is this—they ought to open Mr. Wesley's grave and lay them side by side.' "

The changes brought about by Mr. Hugh Price Hughes in English Methodism—and to a certain degree in the Free Churches in general—may best be understood by a recapitulation of the leading principles of that Forward Movement of which he was the acknowledged leader. One of its chief motive forces was an intense sympathy for what Mr. Hughes called "the majority outside"—the multitude of English men and women, particularly in the large cities, who were not reached by any religious agencies. "The Church was founded," he once said, "not to protect sickly hothouse Christians from a breath of fresh air, but to evangelize the human race. It is an army to conquer the world and the devil, not an ambulance corps to carry about lazy Christians who ought to walk on their own feet." He greatly disliked the hymn "Hold the fort," for he maintained that we were not to be satisfied with anything short of carrying the war into the enemy's camp. From his passion for the salvation of the majority outside came his vigorous revival of outdoor preaching, not only through the mission bands he established and superintended, but by his personal participation in Hyde Park and elsewhere. Further, this evangelistic campaign was to be made as effective as possible by means of careful planning and organization. In a valuable pamphlet he once wrote of *Mission Services,* he illustrated the difference between the methods he advocated and the more haphazard fashion of an earlier generation by noting the power that was given to the German army by Moltke's attention to system and detail. In arranging for special missions he

thought no trouble too great to be taken about the previous preparation of the ground, being quite of John Eliot's opinion as to the possibilities of a combination of prayer and pains. This care for organization necessarily involved the principle of adaptation. He would never think, for instance, of employing the same methods to reach the better-class residents of the West End and the slum-dwellers of Soho, although in either case it was the same Gospel that he preached. And whatever the particular object in view he insisted that there should be no trace of slovenliness or shabbiness in the work or the workers. If the proprietors of a music hall were willing, for lucre's sake, to spend thousands of pounds in making their entertainments attractive Mr. Hughes thought it disgraceful that Christians should hesitate to deny themselves in order that places of worship should be made bright and cheerful. A humorous illustration of his determination to have nothing but the best may be quoted here. Speaking of his insistence upon a satisfactory equipment at his mission, he declared, "I will not have any young man to put people in their seats at St. James's Hall if he wears baggy trousers." It was another article in the creed of the advocates of the Forward Movement that no method was to be rejected because it had not originally been devised within Methodism. The sisterhood established at the West London Mission met strong opposition at first from many Methodists on the ground that it was a Romanist system. Mr. Hughes stoutly maintained that Protestants were only playing into the hands of Romanism if they allowed it a monopoly of methods which might be employed with much success in the propagation of a pure Gospel. He asserted that, when detached from vows of celibacy, the conventual system, etc., it might be made the means of doing an immense amount of good, and the experience of the organization of which Mrs. Hughes became superintendent has shown conclusively the value of that good sense which is not above taking a useful hint from others. His recognition of the power of the press was another evidence of Mr. Hughes's

sagacity. His propagandist work in great meetings up and down the country was greatly assisted by the *Methodist Times*, which reiterated from week to week the lessons he was most anxious to enforce. His personality expressed through this paper reached large numbers outside Methodism. In any time of national excitement a Fleet Street journalist would naturally get a copy of the *Methodist Times* "to see what Hughes says about it," and it was not unusual on such occasions for advance copies of his editorials to be secured by the London correspondents that they might be wired to the leading provincial journals. During the eighteen years since this paper was founded only three editorials appeared which were not written by him. Sometimes the article was dictated from a sick bed and sometimes written in an Alpine hotel, but neither sickness nor travel was allowed to cause an interruption. He further utilized the secular press to a degree previously unknown in the Protestant churches. He maintained that most editors would be willing to give attention to Christian movements if they received a little encouragement to do so, and he was always ready to take legitimate and honorable means for securing publicity for the enterprises in which he was interested. He honestly believed that the Christian Church should be as a city set on a hill, that cannot be hid.

Hugh Price Hughes's first endeavor was always to save souls, but he was careful to avoid the mistake of those who, to use his own words, "were so busy saving souls that they forgot to save men and women." The philanthropic side of John Wesley's work gained a strong hold upon the imagination of Mr. Hughes, and the elaborate and manifold agencies for social amelioration established in connection with the West London Mission are sufficient evidence of his actual zeal in the rescue of the perishing. But he felt that something more than the salvation of the individual sufferer was necessary. "We shall not always be content," says Dr. Stalker in his *Imago Christi*, "with a philanthropy that picks up the victims as they fly broken from the wheel of oppres-

sion; we will stop the wheel itself." This was exactly Mr. Hughes's determination. The Gospel he preached was the Gospel of the kingdom, and the establishment of a pure and Christian social order was an ideal toward which he diligently labored. This conviction set him always in the van in struggles for the repeal of bad laws and the enactment of good ones, as well as in agitations for securing better moral qualifications from those who represented the people in Parliament. Wherever he went he emphasized the civic responsibilities of Christians, and he urged upon Methodists again and again the duty of giving their votes at elections as in the sight of God. He stimulated, indeed, what might be called a spirit of Christian aggression as far as politics were concerned. Too long Christians had been content, in a favorite prayer-meeting phrase, "to worship under our own vine and fig tree, none daring lawfully to molest us or make us afraid." It was high time, Mr. Hughes thought, for Christians, instead of being satisfied to be let alone, to molest the powers of evil and make *them* afraid. His Sunday afternoon addresses deserve notice in this connection. They were a startling innovation, but they contributed powerfully not only to the personal influence of the speaker but to the spread of the Christian spirit in social life. There was no trace of yellow journalism in these addresses, either in their titles or their contents. Mr. Henry Broadhurst, well known in England as one of the pioneers of labor representation in the House of Commons, says truly of Mr. Hughes that "he never played to the gallery; in all his familiar moods he never abandoned the language of the cultured man." Again, Mr. Hughes approached this kind of work with an exceptional preparation. His utterances on public questions were not a *réchauffé* of what he had seen in the newspapers, but were an application to current topics of the study of many years. His M.A. examination at London University included a severe test in political economy and allied subjects, and could not have been met by a superficial reading. Mr. Hughes was therefore free from the dangers to which those

are exposed who attempt to speak on questions of the day simply because they think such a method a good device for attracting congregations. And his evangelistic spirit was a valuable safeguard against the risk of degenerating into a mere Sunday lecturer. The man who in the afternoon applies the teachings of Christ to the solution of social problems is not likely to go far astray if you find him the same evening preaching on the Prodigal Son and dealing with penitents in the inquiry room.

What has already been said of the influence of Hugh Price Hughes and the program of the movement he led will have given some insight into his distinguishing characteristics. It may be of service, however, to attempt to analyze those qualifications, natural and acquired, which fitted him for his career. In the first place he possessed remarkable intellectual gifts. He especially impressed all who knew him by the great rapidity of his mental operations. An instance of his rare alertness was given at the Cromwell Tercentenary at Huntingdon a few years ago. At the Congregational Church, in which building the celebration was being held, a special platform had been erected for the speakers. Two ministers, being unable to find room elsewhere, were standing in the pulpit, and thus obstructed the view of the platform for several people, among whom was a waggish friend of theirs who determined to bring them out of it. Accordingly, when Mr. Hughes was called upon to speak this man raised a cry of "Pulpit," which was quickly taken up by the congregation, the humor of the situation being by this time evident. As the ministers descended the stairs one of them, in passing Mr. Hughes, remarked, "It's a new experience to me to be turned out of the pulpit." The next moment Mr. Hughes began his speech as follows: "Mr. Chairman: Our friend says that never until now was he expelled from the pulpit. It is certainly the first time that I ever turned a man out. Cromwell often did it." And from that happy start he sailed away into the midst of his subject. This quality of alertness served him in good stead

not only in debate, in which he was always a master, but in dealing with the interruptions with which he was frequently assailed when he dealt with controversial subjects. He would not ignore interjections, but would answer them as they came, and that so adroitly that they seemed even to contribute to his argument. At the famous St. James's Hall meeting when his invective against the character of Parnell provoked angry outbursts from a noisy minority, an officer who was present refused to believe that the interruptions had not been carefully arranged beforehand by the speaker himself, for, said he, it was otherwise quite impossible that they should all have fitted in just where they would most help him! Mr. Hughes developed and trained his great natural ability by submitting himself to a thorough education. He always laid great stress upon the importance of education for the Christian ministry, and he enforced his plea for it by his own example. He went through a severe intellectual drill at Richmond College before he entered the ministry, and took the degree of B.A. at the University of London. It is of more significance that for the next eleven years, while meeting the demands of full circuit work, he continued his special studies in philosophy to such good effect that at the end of that period he was qualified for the higher degree of M.A. His mastery of assemblies was largely due to his lucid, direct, and vigorous style. Whether he consciously followed any model I cannot say; certainly he broke away from the models which influenced English preachers and platform speakers of the previous generation. His forthright utterance was very refreshing to hearers who were tired of circumlocutions. He did not think it necessary to use on Sundays a language which no one ever thinks of using on Mondays. He made his meaning clear not merely by substituting a contemporary vocabulary for the conventional speech of the pulpit, but by apt illustrations and comparisons. I remember how twenty years ago in a sermon he preached at Oxford on the Good Samaritan he was explaining to us the character of the antipathy of the Jew to the

Samaritan, and made the whole matter plain to us in one sentence: "It was as though I had said to you, 'Mr. Bradlaugh passed by.'" Theodore Parker once said there were two ways of hitting the mark: one with a single bullet, the other with a shower of small shot. Mr. Hughes never scattered his ammunition, and consequently he aroused his audiences to such enthusiasm as can never be produced by a diffuse speaker. The success of his method has had a most wholesome influence on younger ministers in England by inducing them to discard that artificial and elaborate style which was a useful instrument in the hands of able men at a time when life was more leisurely, but is out of date in an age which demands that everyone who means business shall at once come to the point. And he not only gained the attention of his hearers by his directness of expression, but placed himself on good terms with them by his geniality and good humor. His faculty of banter and pleasant exaggeration would make people accept with tolerance and even delight claims which if gravely stated would have been regarded as intolerable pretensions to personal infallibility. He was especially skillful in springing surprises upon his audiences and turning the tables upon his critics. You would be expecting him to finish a sentence in a certain way, when suddenly everything was swung around, and, as soon as you had recovered from your laughter at what seemed the speaker's outrageous fashion of putting the matter, you discovered that by this curious *bouleversement* he had actually clinched his argument. He made sparing use of humor in the pulpit, but he seldom appeared on the platform without finding it a valuable ally.

A belief in the power of hard work was a prominent article in Hugh Price Hughes's creed. No public man of our time has toiled more terribly. Some of the tasks in which he was conspicuously successful were exceedingly repugnant to him, notably begging for money. He said himself that he abhorred it, and some of his nearest friends allege that it was the strain of writing and speaking all over the country

to get funds for his mission that killed him. The Christian Church is the only war department in the world that withdraws its generals from the front that they may collect the funds required for the equipment of the army. Preaching, speaking, editing, writing, attending committees, traveling, and all the time superintending a great mission, he was constantly working at high pressure, and it was little wonder that even his amazing vitality was worn out at fifty-five. As a specimen of his pace may be quoted the manner in which his volume on *Ethical Christianity* was prepared for the printer. He was about to start for America for the Ecumenical Conference, and a London publisher was clamoring for the long-promised book. So he started one morning to dictate it to his shorthand secretary, and finished it before the end of the second day. His work was never listless, but claimed the whole of his energies as long as he was engaged in it. He was like Mr. Gladstone in his capacity for being absorbed in the business of the moment. He would fling himself into the controversy of the hour with such intensity as though it were the gravest crisis in the history of the world. There was an *élan* in his attack that fully justified Mr. Stead's description of him as the Prince Rupert of religious democracy. This conviction of the unprecedented urgency of the question in hand led, of course, to exaggeration. The adjective "supreme" was too profusely employed, and it was nothing short of amusing to notice, as readers of the *Methodist Times* could not help doing, that within a year or two there were held in Manchester, Leeds, Liverpool, Birmingham, Bristol, and half a dozen places in London meetings each of which marked an epoch in modern Methodism. Several years ago one of his editorials was devoted to the eulogy of a new power that Methodism had just gained in her warfare against evil. It was a weapon so remarkable that in possession of it a man might face the new era fearlessly. It was—the new General Hymnary! But while this lack of perspective led those who followed Mr. Hughes's career closely to discount some of his appeals,

there was never any insincerity in his free use of emphasis, and there was a certain stimulus to zeal in the spectacle of a man to whom the smallest duty appeared a cause worthy of his entire devotion. The disinterestedness of Mr. Hughes had much to do with the hold he gained on the public mind. In all his agitations he was known to be free from motives of self-seeking. He was a true follower of John Wesley in his attacks on Mammonism, and he had a right to be outspoken on this subject. Although he was in the foremost ranks of the English ministry, he refused to receive for his superintendency of the West End Mission a larger salary than fifteen hundred dollars a year with the use of a furnished house. During the last year of his life, having received a small legacy through his father's death, he returned his annual stipend and gave to the Twentieth Century Fund five hundred dollars. The quality which some call optimism and others faith was a prominent feature of Mr. Hughes's character. He would sooner at any time attempt a big thing than a small one, for he had the "sanctified audacity" which has no doubt of ultimate success. Rev. J. H. Jowett, the successor of Dr. Dale at Carr's Lane, Birmingham, relates that he was once walking with Mr. Hughes in London when, as they passed the Empire Theater, his companion exclaimed, "That's the place I want to get hold of!" and away his imagination ran for the next half hour, picturing its possibilities as a center of evangelical service. Twenty years ago Mr. Hughes used to exhort people to live in the twentieth century; he assured them that he lived there himself and found the atmosphere bracing. His confidence in the goodness and power of God made "delightful" as favorite an adjective with him as "supreme," and inspired his indignation against anyone who spoke of "a necessary evil." He persistently maintained that there could be no such thing; whatever was really a curse could be overthrown if Christians set about fighting it in the right way, and whatever was unalterable, however evil it might appear, concealed some blessing. No poet appealed to him more closely than

Browning, and his own spirit was aptly described in the Epilogue to "Asolando:"

> One who never turned his back, but marched breast forward,
> Never doubted clouds would break,
> Never dreamed, though right were worsted, wrong would triumph,
> Held we fall to rise, are baffled to fight better,
> Sleep to wake.

This combination of enthusiasm and unquestioning faith gave him that moral courage which contributed so largely to his influence over young men. They saw in him one who was meant to be a leader of the Church militant, and who was not to be frightened by Parliament or the press or the clubs or the opinion of any man or group of men from attacking the strongholds of evil. There was nothing he more earnestly believed concerning the Church of Christ than that "the gates of hell shall not prevail against it."

Behind every other equipment for his career was his personal consecration. The word "submit," which occurs so prominently in his account of his conversion, was the keynote of his Christian life and service. He was always a soldier, and he had learned the soldier's first lesson—obedience. The stress he laid upon submission to Christ came out again and again in his talks on the spiritual life at the class meeting of Methodist undergraduates he conducted during his ministry at Oxford. Many times he would quote, as summing up the whole matter, Tennyson's lines:

> Our wills are ours, we know not how;
> Our wills are ours to make them Thine.

"Thy will be done"—not merely suffered, but done—was a prayer that was often upon his lips, and that there were works which God had afore prepared that we should walk in them was a doctrine of election to which he assented without hesitation. It was largely this submission that gave him his unique power of leadership. He was a man under authority, and therefore he was able to say to the men of his Church, "Do this," and they would do it. There is a hymn of Miss Havergal's which I can never hear sung or quoted

without thinking of Hugh Price Hughes, for it seems to me to express as nearly as anything can the spirit of his life.

I am trusting thee, Lord Jesus,
Trusting only thee;
Trusting thee for full salvation,
Great and free.

I am trusting thee for pardon,
At thy feet I bow;
For thy grace and tender mercy
Trusting now.

I am trusting thee for cleansing
In the crimson flood;
Trusting thee to make me holy
By thy blood.

I am trusting thee to guide me;
Thou alone shalt lead;
Every day and hour supplying
All my need.

I am trusting thee for power,
Thine can never fail;
Words which thou thyself shalt give me
Must prevail.

I am trusting thee, Lord Jesus,
Never let me fall;
I am trusting thee forever,
And for all.

There are many within English Methodism, and not within Methodism only, who are saying, "The Lord hath taken away our master from our head to-day." Will the gap ever be filled? There has been much discussion of the problem of finding a successor to Hugh Price Hughes in his manifold activities, but perhaps the wisest word is that of one who has admonished the unbelieving as he has written: "We will not libel Providence by saying we shall not look upon his like again. If God be Love, nothing is too good to be true."

Herbert W. Horwill

Art. II.—EVOLUTION AND THE MIRACULOUS.

Evolution is a word of great breadth of application, and is susceptible of widely diverse uses. No term is so frequently employed among scientific writers without clearness of definition, or precision of logical thought. It is called "the greatest discovery of modern science," "the profoundest generalization of the age," "the one universal law of the cosmos," "a discovery on par with the law of gravitation." It is a word to be conjured with in all scientific mysteries from the dawn of life down to the most abstruse psychic problems. In fact, it is used to explain both progress and degeneracy, advancement and retreat. Again, it is declared to be a manifestation of the law of continuity—a continuous on-flow of change, and the contradiction involved in such a conception of both continuity and evolution is not for a single instant apprehended. It is believed to be scientifically elucidated for us by the terms "development," "transmutation," "survival of the fittest," "cosmic processes," the law of "differentiation and integration," "specialization of types." Each of these terms is as sadly in need of exact definition as the term evolution, and when defined simply gives expression to an hypothesis and not a fact. Development, transmutation of the species, survival of the fittest, is simply the theory of evolution applied to the world of life. But evolution need not be an objectionable term when creative power, wisdom, and purpose are postulated back of the cosmos, and where divine interposition is admitted on the plane of the moral and spiritual. In fact, careful thinkers among pronounced evolutionists have discovered that there are certain axiomatic beliefs of the human intellect that must be reckoned with even in reasoning about evolution: Every effect must have a cause; things equal to the same thing are equal to each other; nothing can be evolved that was not first involved. These have discovered that no rational theory of the universe can dispose of the Creator. Back of thought

manifested at every step in the cosmos there must be a thinker. Teleology, design, end is not driven out. It is only raised to the *nth* power and placed back in star-dust. Divine interposition is not eliminated from the process, but comes in continually in minute specializations that were had in view from the first. We unhesitatingly say that no other view of the cosmos as it is is possible and man retain his axiomatic beliefs. If the process of divine creation is what is meant by evolution, we shall not quarrel with the term, for it is as good as any other to express a mystery. But we claim the right to examine the hypothetical stages of the evolution, and the implications continually derived therefrom in the interests of materialism. When certain hypotheses of evolution are made to discount the story of the special creation of man, his fall from pristine righteousness, and the story of the garden of Eden, and the divine supernatural manifestations in the development of the plan of human salvation, we propose to institute an inquiry into the facts or alleged facts upon which such hypotheses are based. We propose to insist upon the cogency of numerous other facts, geological, paleontological—facts that strew the pathway of human history. No mere theory of the evolution of the cosmos in the past can, in the name of consistent thought, be permitted to overslough the significance of facts ever present with us, such as the moral and religious aspirations of man, the facts of human history and the history of the great plan of human redemption from sin, and man's profound conviction ingrained into his being that sin ought not to be. Now let it be remembered that the story of the creation of man in the divine image and that of the garden of Eden are discounted by *a theory* of evolution and not by evolution. The first chapter of Genesis presents an evolution, in its salient points geologically accurate, but it is an evolution where God appears at each step in the "cosmic processes." By the way this is all the evolution the "cosmic processes" show. Anything more than this is made up of imagination, and the infinitesimal steps between

each of these great salient processes are simply hypothetical. Science nowhere sees the steps that mark the transition of one species into another. The transmutation bridges are all imaginary. Science sees types becoming more and more specialized in harmony with their environment, but it cannot fill the gaps with the veritable transitional types. Now let it be understood that Genesis has nothing to say *pro* or *con* about these transitional types. The hypothesis of infinitesimal variations does not lie against the story of Genesis until it is pressed into use to account for man. Genesis emphasizes man as a special creation, and any hypotheses that evolve him physically, intellectually, morally, and spiritually from the ape or the imaginary "Homo alalus" is squarely in antagonism with the word of God; and not only so, but involves evolution in metaphysical difficulties from which it can never extricate itself. He who attempts to evolve man's psychic nature, his axiomatic beliefs, his moral sense, his spiritual aspirations, his belief in immortality, from mere physical conditions and environments, by survival of the fittest, from a brute ancestry, has a task transcendently too large for the hypothesis of evolution. It is an easy matter to mislead by means of a scientific terminology. When, for example, a naturalist says, "Zoologically man is simply one genus in the old world family of apes," he is only calling attention to an arbitrary system of classification. This does not identify man genetically with any family of apes. Yet just this kind of classification has been made the basis of an argument for man's genetic development from this same "old world family" of apes or one belonging to the same genus. The process of the reconciliation of evolution with theism and religion has reached what might be properly styled the second stage; the stage where the evolutionist recognizes theism as a fundamental belief of humanity, and religion a fundamental fact, and that these must be accounted for by evolution. If this so-called law is to be all inclusive, it must include the great facts of human existence, axiomatic beliefs, conscience, and belief in immortality. These are as

such facts as the structure of a spirifer, or the gradual shortening of the prehensile apparatus of a family of apes. The evolutionist reconciler makes short work with the Bible story of creation and man's fall and the religious development set forth in revelation. This is at once dismissed as entirely mythical. In some instances it is conceded to be a beautiful myth, or series of myths that have parabolic truth underlying them, which must be interpreted in the light of evolution. It is, however, a long stride toward the truth since advocates of evolution have conceded the reality of spiritual things, and are willing to take a Creator into the account and consider an ordering intelligence back of a primordial fog-bank.

We are ready, therefore, to welcome any attempt to reconcile the theory or theories of evolution with the facts as they stand out on the pages of human history, the moral and religious nature of man, and the Bible revelation. So we take kindly to the efforts of the reconcilers who work at the problem from the evolutionist view-point, as it is an omen of good in the future, when the sweeping pretensions of the theory will find abatement in a better philosophy. Divine purpose back of star-dust will make manifest divine purpose at the great transitional epochs in the history of the universe, and after all the old argument from design will be recognized as only intensified, by enlarging the domain of what is called secondary causes. It is not only Paley's watch manufacturing watches by a subtle mechanism within, but these manufacturing improved watches, so that an endless progress in watchmaking is maintained. Is not design in the latter case transcendently more profound than in the former? Does it remove design to add immensely to the complexity of the machinery? If Paley's watch shows design, his watch manufacturing watches shows it more marvelously, and his watch manufacturing watches increasingly improved simply enlarges it immeasurably. But it is conceded that when in the process of evolution we come to man—not "Homo alalus," half-man and half-ape, but man with his faculties

and their capabilities—we come to a stage separated from that below by the whole diameter of the universe. Now what greets the student of paleontology in fact is, on one side of the chasm the ape, on the other side man. No long array of transitional types fills the chasm except in the imagination of the theorist. All we know from the remains of the alleged paleolithic man is that he was a man and not an "alalus." And we do not know but the specimens we have were samples of evolutionary degeneracy. We are told by one writer,* "Evolution and progress are not synonymous terms. The survival of the fittest is not always the survival of the best or the most highly organized." It seemed not to occur to this writer that degeneracy as the result of the working out of evolution is in square contradiction of the alleged law. If degeneracy is due to the law of the "survival of the fittest," then survival of the fittest and evolution are in conflict. He gives one example of a molluscoid ascidian that survives despite his degeneracy. For that matter he might have given numerous examples from the realm of paleology. It is not the fittest that survive, but it survives because fittest to its environment. We are told, finally, that "whenever the type is raised it is through the survival of the fittest, implying the destruction of all save the fittest." So also whenever the type is degraded it is through the survival of the fittest. This is a clear case of a kingdom divided against itself. But it may be inquired, "What has all this discussion concerning evolution to do with immortality?" The discussion was suggested by a perusal of the book mentioned above (*Through Nature to God*). In this the author seriously devotes himself to the task of proving the immortality of man by an appeal to the most ultra theory of evolution. A theory that starts with primitive star-dust and physical forces, and by a process entirely physical evolves the universe as it now is, and man in his present intellectual condition and moral capabilities. The same process that wrought to give man his erect physical form and faculties wrought out

* Fiske, *Through Nature to God*, p. 66.

his social, intellectual, moral, and spiritual characteristics, and made him immortal. How sublime the faith of the evolutionist! No believer in a special creation and miracles ever rose to the grandeur of such unquestioning faith. But we accept the discussion as a token of the fact that it is found that matter and the physical forces cannot explain all things, and that God must be placed back of primitive fire-mist, and that his ordering and directing alone accounts for the order of the cosmos and also for the fact that man has within him certain longings and aspirations that demand immortality. In other words, to use the language of the author (page 191), "Through all these weary years the human soul has not been cherishing in religion a delusive phantom, but in spite of seemingly endless groping and stumbling it has been rising to the recognition of its essential kinship with the ever-living God." Has this been through false systems of religion? Or have all of man's systems of religion been true? If not what is the true religion and where will we find it? We are taught by its advocates that this evolution has always wrought true to type and never wrought out a lie. All things were in harmony with their environment, and the environment of man is a moral and spiritual atmosphere. The conclusion is no doubt legitimate, but it would be stronger were the argument not encumbered with an attack on the fundamental teachings of revelation which are as much required by man's environment as this conclusion. But such a sweeping and all-inclusive application of evolution to ethical and spiritual problems as we find in this book, confounds with each other the realms of the spiritual and physical, which are distinctively different in all essential characteristics. To develop the moral sense in man from the supposed lengthening of the period of infancy in the hypothetical "alalus" is a very different thing from developing a wing from a rudimentary structure. The latter is altogether in the realm of the physical, and the other in the realm of the spiritual, and the attempt is made to pass by merely physical processes from the physical to

the spiritual. The difference between maternal love and any material substance, property, and condition is as wide as immensity. This writer claims that by purely physical processes this alleged primate called "alalus" was lifted to superior intelligence, and this increasing intelligence tended to increase the length of infancy in the species, and this tended to the increase of maternal love, and the necessity for mutual protection evolved a "standard of action outside the individual," and this standard or rule became a law of moral obligation. In other words, through it by infinitesimal processes was generated the imperative of conscience. The astonishing thing is that this hypothesis or chain of hypotheses is promulgated with all the cocksureness of an established scientific fact, not for one moment to be called into question. Yet he has bridged the immeasurable chasm between the mere animal and a free moral agent made in the image of God with what he calls "cosmic processes"—processes physical. Special creation thrown away for this fabric of suppositions! It is a pretense that science demands it. No reasonable theory of evolution demands it.

We think that the great mistake the author in question makes is an attempt to apply the theory of genetic development or transmutation of the species to man. It does not apply—cannot apply. Man stands absolutely alone in mental and moral being, and the story of creation as given in the first chapter of Genesis recognizes this fact in the statement, "And God created man in his own image." This story may be called a myth in the interest of certain alleged scientific theories. But it is a singularly perfect myth, and marvelously true to the actual findings of science. The author referred to above says concerning man (page 49), "Psychologically he has traveled so far from apes that the distance is scarcely measurable. This transcendent contrast is primarily due to the change in the direction of the working of natural selection." It is difficult to think that any one could believe that what is called natural selection had anything whatever to do with the matter. Note, the difference

is "psychological" and is scarcely "measurable," and the "contrast" between the primate and his descendants is "transcendent." Now this marvelous gap in things essentially different is bridged by what? Natural selection. Does anybody pretend to understand how natural selection could accomplish such results? What comprehensible concept does this phrase "natural selection" convey to the mind? "Selection" means choice; choice is an act of will. If there is selection in the "cosmic processes" it is not natural selection, but divine selection. Nature makes no selections, the selections are all made for her in the ordering of the Almighty will and purpose. It is cheating ourselves with mere sound to think that we have explained anything by refering it to natural selection. This same author as summarily disposes of the story of the garden of Eden and the fall of man by regarding the story as a Babylonian myth of postexilic connection with Hebrew literature. This is done by adopting the hypotheses of certain destructive critics who are themselves enamored of the evolutionary idea and have produced their hypotheses to accord with it—not with any assured facts that they have discovered. But for the evolutionary hypothesis, this destructive criticism never would have existed. He attempts to discount the Edenic story by the statement, "Allusions to Eden in the Old Testament literature are extremely scarce." The fact is there are at least three of them older than postexilic times. But this is a *non sequitur*. Just how often should they have occurred in the body of the Old Testament? Only when proper occasions in the opinion of the writers required. The writers themselves are to decide this and not critics three thousand years off. The purpose in view in discounting the story of the garden of Eden is to bring out the idea that man did not fall but rise by evolution through the attrition of conflict with evil. In the first eleven chapters of this book there is a strange confounding of natural and moral evil. Yet the moral imperative in man lies in between the two. The first he may regret in himself, but never condemn; the second he

always condemns. Unless natural and moral evil can be confounded all this natural selection theory so far as man is concerned falls to the ground. But another idea of this author fundamental to his argument that will not bear investigation is, that man cannot know good without knowing evil, and so sin must be known by individual experience in order to know virtue. Condemnation must be known to know approbation; hatred must be known to know love. So broadly has he laid down this proposition that his sixth chapter has this caption: "Without the element of antagonism there could be no consciousness and therefore no world." This idea is founded on a metaphysical speculation that never has been settled, and it is doubtful if it ever will. But "antagonism" in this proposition is made to fill the place of the *non ego*. In other words, knowledge must have an object. There must be something to know before mind can know—a truism. But "antagonism" is not necessary to experience hate in order to know love. "Love is the fulfilling of the law." Unselfish love might have existed in man from creation's morn until now without the opposite element of hate. No, moral evil and the idea of moral evil cannot be traced to any necessity of existence. The Eden story is not discounted by this theory of the necessary antagonism of knowledge. It is not an inherent necessity of being that mind must know darkness in order to know light. But sin is a state or condition of the soul itself. Must the soul experience and know sin in order to know righteousness? Away with such a doctrine! This is rank fatalism, and does not clear up the mystery of evil but makes it a necessity of existence and a blessing.

It must be plain to the reader where all this argument as to the origin of evil and the application of evolution or natural selection to the moral and religious history of our race will lead. It must lead to the rejection of the Bible and the Christian system. Only in the most fanciful manner can the Bible be regarded as presenting religious truth. It is a series of religious myths throughout. The Bible stands

it falls with the so-called "Pauline idea of the garden of Eden." We have said above that the deduction of man's immortality from the doctrine of evolution is legitimate, for man must continue to evolve into something higher if the doctrine of evolution be true, for his development can only be in the direction of the intellectual, moral, and spiritual. But it does not necessarily follow that evolution will bring about the immortality of the individual. Evolution deals with species. A new immortal species of the genus Homo it might produce, but what will become of the antecedent species of this genus? It strikes the writer that the doctrine of the transmigration of souls will be necessary in order to make out a case for man with this congeries of hypotheses. No, we reject as utterly untenable this doctrine of natural selection as applied to man, and accept the marvelously majestic story of creation contained in the first and second chapters of Genesis. It is beset by far fewer difficulties, philosophic, scientific, moral, and spiritual. On the other hand, we rejoice in the attempt at reconciliation, because of the great fundamental truth conceded therein. A supreme intelligent First Cause is back of cosmic processes, and if he is there, man's immortality is provided for, and man's religious convictions, beliefs, and needs demand God revealed in Christ. This because he is infinite in goodness. We would not have it inferred, however, that we believe in the doctrine of evolution as presented by naturalism, as applicable to any period in the history of the cosmos. The physical forces and matter together cannot adequately account to reason for any one particular stage in the development of the universe. Naturalism is rigidly fatalistic. Physical forces working in and through matter can work out but certain definite results, and without alternativity. There is nothing like contingency of any sort in such a universe. Alternativity of result implies the interposition of an external power, which is supernatural. Contingency implies chance. Law can never admit chance. Naturalism is logically compelled to say there is not a leaf that has fallen

to the ground but its position originally on the bough that bore it and its position on the ground at every moment of time was absolutely determined by law, and could all the natural causes connected with its production from primordial chaos down to the last flutter in the wind be known its position could with absolute certainty be designated. Contingency can play no part in a universe of law and order; it therefore can have no place in evolution. Evolution reckons on infinitesimal variations in species, and these preserved and augmented resulted in long ages in the development of new species. These variations were fixed by law. There could not be any contingency or chance in the matter. If the evolutionist is reckoning on accidental variations he is reckoning against law. He must either dismiss law or dismiss contingency.

Let us now for a moment consider where this leads us in our conception of the universe. We start with a primitive fire-mist, and we find in it the promise and potency of the cosmos in all the future. Its material, its laws, its forces contain all that is or will be. We will take our own solar system as a sample of what evolution demands. From the central nebulous globe are thrown off the globes that make the planets and their satellites. These are solidified by the radiation of heat out through the spaces. After a long period this earth of ours is fitted for the evolution of the lowest forms of life, and the Spencerian process of "differentiations and integrations" begins and works out the endless diversity of living things with which this world is peopled. The capital stock of this process are certain minute variations that appeared from time to time, which were maintained because fitted to survive. But whence the variations? What law produced them? Was it law or chance? We half fancy that these are questions the evolutionist has slurred over. But it is apparent at once that it can never be admitted that these variations are the product of chance, but on the contrary were rigidly determined by law. And if man is to be placed in this chain of naturalistic development,

then it follows that every page of human history was written in inexorable fate, and man's belief that he is a free moral agent is a monumental deception. But we may go several steps farther with this materialist's creed. The secular cooling of the earth by the radiation of its heat out into space points inevitably to the time when this earth shall be a cold lifeless ball, as devoid of life as is its satellite, as this time draws on in the coming ages living forms will begin to disintegrate to conform to their environment. While the survival of the fittest may still hold it will be the principle of *de*volution that obtains. This law of the dissipation of energy, which is as well established as that of the correlation of forces, points to a time when the universe shall reach stable equilibrium—an exact balance of all its forces. What power will be present to upset the equilibrium and start the forces into operation again on a new process of evolution? Whatever that power, it will be supernatural. It will be the operation of omnipotent will. That power which is demanded at the end of this cycle of the cosmos and at the beginning of another was also demanded at the beginning of this cycle. In other words, the evolution of the universe started by the interposition of an Omnipotent Will above and outside of primeval chaos. It also follows that what are called the laws of nature are simply the methods of his working. Every minute variation in the forms of life which gave birth to a development of higher orders of living things was ordained by him. Now the only question that remains is a question as to the when of the divine working—at the beginning, or all along through the entire processes. What makes one more natural, scientific, rational, than the other? Nothing. It is just as rational to conceive God as imminent in every stage of creation's processes as to conceive of him as present at the beginning of an æon. But divine interposition always and everywhere is the supernatural coming down upon the natural. This it must be or pantheism is the logical result. And pantheism is fatalism, and all reasoning is at an end.

So we reach this conclusion that divine interposition all along through the cosmic processes is the only rational explanation of the universe, and the only view that is consistent throughout. Again, if man is a free moral agent as he believes himself to be, he brings about results that are not provided for by any process of evolution. He modifies nature contrary to the processes of evolution. If this be true then naturalistic evolution has evolved that which sets aside its laws, and militates against its working. Not only so, if God is the author of these laws in the beginning, then this being of his creation is outside the chain of evolution, and an order of divine interposition is required for his government. And here enters, *ex necessitate rei,* the supernatural and miraculous. We conclude, therefore, that the only rational and consistent evolution is the Bible evolution, with its special creation of man in the divine image. The naturalistic theory is beset by mountainous difficulties and lands our thought in a maze of metaphysical absurdities.

J. M'K. Stuart

Art. III.—JOB AND FAUST.

In these days when all that is necessary to give one a reputation for being "literary" is that he should ask everybody he meets, "Have you read the latest?" and when that "latest" invariably is either a swashbuckling adventure tale, wherein the gifted author (a gentle maiden scarce out of her teens) seems to be trying chiefly to let no page be published that is not reeking with gore; or else a dialect story containing profound philosophy of life packed away in nuggets of homely speech, but whose chief reason for meriting our attention appears to be the fact that its sales "aggregate a half million copies," one hesitates and feels almost ashamed to turn to a book where little blood is spilled save that which may be wrung from human hearts tense with the agony of the trials of life, especially if that book has the misfortune to be called a classic instead of "the latest." In the company that assembles about the pages of this magazine, however, one may do bold things—even a thing so daring as to suggest a comparison of two great dramas of the soul, "Job" and "Faust." For there is a superficial resemblance between parts of these two books that invites a comparison of their inward meaning. The stage machinery of the first part of "Faust" Goethe admits that he imitated from the ancient Hebrew work. In each poem the Satan—the Spirit of Denial—appears before the throne of God, and, expressing doubt as to the real goodness of a man who has been looked upon as an illustrious servant of the Most High, obtains leave to try to win him away from that allegiance. Here is the ground for our study. In each poem we have presented to us a man who is to be subjected by God's permission to peculiarly trying tests. The life of the soul of typical man in his experience of the ills of the world—whether of adversity or of temptation—is what interests us. What he "is, becomes, achieves" holds us because he stands for us. To be sure, there are other problems in these poems which lie

nearer the surface: in "Faust" the problem of happiness, and the question whether man is able "to know;" in "Job" the problem of human trouble and suffering, and connected with it the question as to God's justice and righteousness. But deeper than all else is the problem of the progress of a human soul through life; its relation to evil, its relation to God, and its destiny. In both poems the Denying Spirit enters into a contest with the Ideal; he seeks to draw a God-seeking man from his position of divine favor into a position of revolt from God; he seeks to turn his eyes inward and downward instead of outward and upward. The Satan tries to make Job, from brooding on his undeserved sufferings, curse God and die; Mephistopheles tries to induce Faust to choose evil as containing the greatest amount of pleasure, and thus become permanently alienated from God. Goethe's plan is the broader, for he tries to solve in Faust the problem of sin and redemption, or, as he himself says, to represent the progress of the human soul through the world to hell, and then again through the world to heaven. Faust is "to work out the task of existence;" he is to fall, to be alienated from God, and finally to return from his alienation. Therefore Goethe shows in his hero a soul "which is tormented by all that afflicts mankind, shaken also by all that disturbs it, repelled by all that it finds repellent, and made happy by all that which it desires." The specific trial of Job is confined within narrower limits; he is stricken with undeserved suffering, and the heavens appear darkened above him, and he sits and thinks and talks. But while he sits and thinks and talks his mind explores both hell and heaven in its groping for a new light of truth. Each man finds in the end the salvation of his soul, and represents what Goethe called "the period of development of a human soul." Thus "Job" and "Faust" have to do with the deepest and holiest thing in life, even the search of the soul of man for its salvation. The theme of Goethe is the same as that of Milton, man's fall and man's recovery; and the author of the book of "Job" sets himself, like the great Puritan poet, to

assert eternal Providence,
And justify the ways of God to men.

And if Goethe's problem is stated in the broadest terms, the answer of the book of "Job" is the deepest and truest solution of it. The everlasting Yea has triumphant utterance against the everlasting Nay of the Denier.

1. In the working out of these problems "Faust" is thoroughly modern and "Job" is thoroughly Hebrew, and the answer of each is characteristic. The answer to the problem of "Faust" is found in the Prologue of the play, where the Lord says:

While man's desires and aspirations stir,
He cannot choose but err,

but

A good man, through obscurest aspiration,
Has still an instinct of the one true way.

The evil with which Faust is from this time to be surrounded is regarded merely as a spur, something without which he would not know good, and would not be led on to the activity which is to save him. The Lord says:

Man's active nature, flagging, seeks too soon the level;
Unqualified repose he learns to crave;
Whence, willingly, the comrade him I gave,
Who works, excites, and must create, as Devil.

The answer to the problem of Job is nowhere stated so tersely, unless possibly where we read that unto man God said:

Behold, the fear of the Lord, that is wisdom;
And to depart from evil is understanding.

This, however, is what Job was doing at the first, and must be interpreted, if we would get the real solution, in the light of his later experience, which led him to throw himself absolutely upon God, humble himself in utter self-abnegation before God, and look to God for a solution of his life problem through a Mediator.

2. Goethe introduces us to a man who, even before Mephistopheles appeared to him, had really fallen away from God. His whole life had been given to the search for

Truth by heaping up knowledge upon knowledge; and the only result was:

> I feel, indeed, that I have made the treasure
> Of human thought and knowledge mine, in vain;
> And if I now sit down in restful leisure,
> No fount of newer strength is in my brain:
> I am no hair's-breadth more in height,
> Nor nearer to the Infinite.

A sad confession after a lifetime's endeavor. Like Paracelsus, in Browning's great study of a similar soul, he is dissatisfied with all he has attained. His intellect has failed to reveal Truth to him. He is unable to penetrate and solve the secret of the universe. He turns from intellectual endeavor to an attempt by means of magic, and again fails. He is full of woe. One thing remains: he may find Truth by leaving this world and boldly hurling himself into the secrets hidden on the other side of the grave. He will

> dare those gates to fling asunder,
> Which every man would fain go shrinking by.

The song of Easter morning arrests him and saves his life, but only to mock him with the impossibility of finding Truth. With this denial of the possibility of knowing Truth, which sweeps out of existence at once law, right, conscience, God, Mephistopheles asserts himself. This is a natural development. Mephistopheles is externalized, but he is really only the evil in Faust—the devil in every mother's son of us. Faust says:

> Two souls are ever striving in my breast,
> Each from the other longing to be free.

It is Dr. Jekyll and Mr. Hyde. The collision of these two natures gives the drama. It is the universal conflict within the human breast. Which nature will triumph and gain possession of the man? Through many and hard experiences, through struggles and yielding, through failures and successes, Faust is made to work out his own salvation, and to learn what his true destiny and blessedness is. As soon as Mephistopheles appears he begins to urge upon Faust the fruitlessness of striving for the best and highest things: "It

of no use to try to find the truth; it would do you no good if you had it, but would make your life hard and bare and narrow; why prolong the foolish endeavor? You can enjoy; come forth and enjoy life." Faust goes, not expecting happiness, which he believes to be a cheat and delusion, but seeking to deaden the unsatisfied pain in his soul by excitement. He tries vulgar dissipation, but finds no satisfaction. The tragic, pitiful Margaret episode follows, but Faust finds only a revolting disgust at the end. The first part ends in sin, gloom, tragedy, conscious guilt, remorse, hell. The second part has a difficult task—to carry this abandoned soul from hell to heaven. It shows Faust very slowly rising from lower to higher forms of enjoyment, and thus working out his own salvation. To understand this part we must remember the words of the Lord in the Prologue:

> A good man, through obscurest aspiration,
> Has still an instinct of the one true way.

In the first part Faust was shown as an individual, associating with individuals in a narrow life; now he is thrust out into the great movements of the world's life as a necessary part of his training. The sense of beauty is introduced as the essential condition of his salvation. As he pursues Beauty, typified by Helena, it develops within him, refines and purifies his nature, and lifts it gradually above all the mean and low and petty things of the world. Here begins the defeat of Mephistopheles. He cannot comprehend Faust's newborn aspiration, but by the terms of the contract is obliged to serve him. Evil is thus made to defeat its own ends. Faust is gradually purified and raised above his former self by æsthetic self-development, so that he can no longer be kept down by "lures of authority and luxury." He desires to find a great and worthy field of activity, of which the "deed shall be everything, the glory naught." This worthy activity he finds in binding nature to serve man. Entering on it at first merely for the pleasure of making mighty natural forces submit to "the imperial authority of

human mind," he at last comes to take the greatest satisfaction in the thought of the good he has done to mankind, and cries to the passing moment, "Ah, still delay—thou art so fair!" Mephistopheles claims him under the terms of the contract, but the angels come down from heaven and fight for his soul, and bear it away. Mephistopheles loses his wager. The "obscurest aspiration," which is "still an instinct of the one true way," has worked itself out and Faust is saved. The goodness in Faust, aided by æsthetic self-development, has lifted him above all low things and made him worthy to enter heaven. The ideal has grown and triumphed in Faust as the love of the beautiful has developed. There is no word of repentance from sin, forgiveness, grace, or redemption until the heavens open after his death. There was no personal relation to God while living upon earth, and Goethe implies that that is unnecessary.

Job, on the other hand, never turns from God, but always yearns the more for him the deeper his troubles and doubts become, and this is the characteristic thing about him. Blessed with great property and a large family, he was "perfect and upright, and one that feared God, and eschewed evil." In so far as he had light, he was living in conscious rectitude and loyalty to God. Suddenly, with one fell stroke, all of his property was swept away from him, and all of his children were killed, and when Job still remained true to God he was afflicted with a loathsome disease that made him an outcast. Sitting on the ash heap, Job meditated about human suffering and divine justice and righteousness. The wise men of that time believed that suffering was a punishment for sin, and the greater the sin the greater the suffering. Job had always believed that, but his own troubles swept him away from his moorings into dark and stormy seas. One of three things must be true: he is a great sinner, God is unjust, or his former belief about God's providential workings is wrong. But Job is sure that he is *not* a sinner in the accepted sense of the word, and his heart tells him that God is not unjust. The case is very simple to the

friends who come to sympathize with him. Suffering is a punishment for sin, and as Job is a great sufferer he must have been a great sinner. But as the accusations of the friends become more definite and severe Job's assertions of his innocence become more bold, and his conviction that the theory of divine providence held by his friends is wrong becomes more settled. Job was trying to fight through the problem that has puzzled and embittered men always. He arraigns God fearlessly and bitterly; he is tempted to deny God, and prays that God may crush him before he is permitted to do that. Then he comes to feel that God *must* be right, and his heart cries out for God. His deepest trouble was that he had lost the means of seeing and trusting God. O that he might again find God! O that there were some one to stand between him and God and make peace! He longs for a Daysman, but knows there is none. This is the darkest hour just before the dawn. Light now begins to come. There *is* a Daysman. The glorious conviction masters Job.

Know now that God hath subverted me in my cause,
And hath compassed me with his net.
Behold, I cry out of wrong, but I am not heard:
I cry for help, but there is no judgment.
. . . . . .
Even young children despise me;
If I arise, they speak against me.
All my inward friends abhor me:
And they whom I loved are turned against me.
My bone cleaveth to my skin and to my flesh,
And I am escaped with the skin of my teeth.
Have pity upon me, have pity upon me, O ye my friends;
For the hand of God hath touched me.
Why do ye persecute me as God,
And are not satisfied with my flesh?
O that my words were now written!
O that they were inscribed in a book!
That with an iron pen and lead
They were graven in the rock for ever!
But I know that my Redeemer liveth,
And that he shall stand up at the last upon the earth:
And after my skin hath been destroyed, this shall be,
Even from my flesh shall I see God:
Whom I shall see for myself,
And mine eyes shall behold, and not another.

The word does not mean just what we mean by Redeemer, but is it wholly unjustifiable to translate it so, and even to read into it the richer meaning from our fuller light? For is not this just another of those wonderful wistful Old Testament reachings-out for a human interpretation of God, a Mediator, One to represent God to man, and bring about a union between God and man? Though Job's conception of a Redeemer was but vague and indefinite, it was the search of a soul for a Messiah. It was

> Like plants in mines which never saw the sun,
> But dream of him, and guess where he may be,
> And do their best to climb and get to him.

Browning gives David a similar vision in "Saul," only a little more developed:

'Tis the weakness in strength, that I cry for! my flesh, that I seek
In the Godhead! I seek and I find it. O Saul, it shall be
A Face like my face that receives thee; a Man like to me
Thou shalt love and be loved by, forever: a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!

Out of the depths Job's heart cried to God, and he was answered by a vision that included in its glorious sweep assurance of an Advocate with God, solution after death of the problems of life, and restoration now of friendship and communion with God. A prophetic insight tells Job that the Most High is not too high to trouble himself about the wrongs and pains of human life, that the questions and troubles of man are of importance to the divine mind, and that the life of the human does continue after death. From the darkness of his despair Job made one leap for life across the yawning chasm between himself and God, and found life and light in the bosom of the Father. The argument continues after this, but Job has no more doubts. He is content to leave all with God, though now but seeing through a glass darkly, and devotes himself to finding the right road through life and fitting himself into the scheme of the universe. The friends continue their contention a little longer, and Elihu, whose boasted modesty reminds us of "I am Sir Oracle, and when I ope my lips let no dog bark!" darkens

counsel "by words without knowledge," but Job rests upon God in peace. For the right path through life, he reaffirms as his principle what has been his practice always, "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

His remaining problem is, "Why are things so dark and troubled now?" and this is answered by God from the whirlwind. The answer is not summarized in one brief statement, but is to be drawn inferentially from the words of the Almighty and their effect upon Job. Job has been complaining because he cannot understand one mystery of providence. In this marvelous speech God, speaking of only one small realm of things—the physical world—heaps up wonder upon wonder and mystery upon mystery, and simply overwhelms Job with things that he cannot understand.

> Where wast thou when I laid the foundations of the earth?
> Declare, if thou hast understanding.
> Who determined the measure thereof, if thou knowest?
> Or who stretched the line upon it?
> Whereupon were the foundations thereof fastened?
> Or who laid the corner stone thereof;
> When the morning stars sang together,
> And all the sons of God shouted for joy?
> Or who shut up the sea with doors,
> When it brake forth, as if it had issued out of the womb;
> When I made the cloud the garment thereof,
> And thick darkness a swaddlingband for it,
> And prescribed for it my decree,
> And set bars and doors,
> And said, Hitherto shalt thou come, but no further;
> And here shalt thy proud waves be stayed?
> . . . . . .
> Canst thou lift up thy voice to the clouds,
> That abundance of waters may cover thee?
> Canst thou send forth lightnings, that they may go,
> And say unto thee, Here we are?
> . . . . . .
> Who provideth for the raven his food,
> When his young ones cry unto God,
> And wander for lack of meat?

And so on through one of the sublimest passages in all Scripture. From these words it is perhaps fair to infer also another answer: If God so takes care of all nature, will he not take care of man? This answer from the whirlwind

finds its effect in the humbled and chastened spirit of Job. He who had so boldly maintained his righteousness to God's very face now sees that the world is incomprehensible, and that man must leave many problems unsolved, and says:

> I know that thou canst do all things,
> And that no purpose of thine can be restrained.
> Who is this that hideth counsel without knowledge?
> Therefore have I uttered that which I understood not,
> Things too wonderful for me, which I knew not.
> . . . . . .
> I had heard of thee by the hearing of the ear;
> But now mine eye seeth thee,
> Wherefore I abhor myself, and repent
> In dust and ashes.

The vision of God is humbling. Man must accept the inevitable limits to knowledge. The far-reaching purposes of God and the secrets of his will cannot be understood, but man may trust God to bring good out of evil, and so rest in peace. Job would have troubles later, but he would never forget the visions he had had. As Paracelsus said, who also was fighting a passage for his soul from darkness to the light:

> I remember well
> One journey, how I feared the track was missed,
> So long the city I desired to reach
> Lay hid; when suddenly its spires afar
> Flashed through the circling clouds; you may conceive
> My transport. Soon the vapors closed again,
> But I had seen the city, and one such glance
> No darkness could obscure.

To see God was a greater thing for Job than a specific answer to his questions would have been. This was his answer, his exaltation, his soul's satisfaction.

3. Now, this is just the corrective needed for the prevalent philosophy and religion of the day, represented so strikingly by "Faust." For "Faust" stands for the modern spirit. It is essentially and peculiarly a poem of our age and civilization in its solution of the problems of life. The gospel of "Faust" is the gospel of salvation by self-culture. Goethe teaches much that is profoundly true. He shows that knowledge is not the greatest good, and

reaches the same conclusion that Browning so finely sums up in "Paracelsus:"

> But were it so—were man all mind—he gains
> A station little enviable. From God
> Down to the lowest spirit ministrant,
> Intelligence exists which casts our mind
> Into immeasurable shade. No, no:
> Love, hope, fear, faith—these make humanity;
> These are its sign and note and character.

He shows that sensual pleasure cannot satisfy a soul, though so many seek satisfaction there. He teaches that even much-vaunted culture, *as an end,* is not able to save a man. "Vanity of vanities, all is vanity." But in spite of all that is true in his system he does not give the true answer to the problems of a soul's rescue from evil. When he has carried a soul into the depths of sin and shame and misery, and shown it inwardly defiled and reeking with guilt and liable to the awful penalties of God, all he can say is, "Work out your own redemption, without help from heaven or look toward heaven, by developing the spark of good within you." Æsthetic self-culture is Goethe's only answer, in this study of a soul, to the soul's need for new birth. Faust enters heaven and attains eternal life, not by the help of an Advocate and Saviour, but by goodness which grows naturally within him as he continually strives. "Man in his sincere endeavor is self-purifying." He earns heaven. His self-culture leads him to spurn evil and to choose good, at last finding his greatest good in large activity for the good of others. But love for mankind is not all that is needed for the complete development of a soul. The first commandment is, "Thou shalt love the Lord thy God."

Right here is where we strike the essence of the modern spirit. The spirit of the day is this: the one thing needful is work for the good of others. "What do I know, or need to know, about heaven? Why should I worship a God of whom I know little? I guess if I fight the devil every day and do my duty in this world God won't shut me out of heaven." Heaven is to be attained, God's favor won, not

through a Saviour atoning for sin, but by work in the world. Ignore God, but serve man. There is no confession or repentance of sin, no prostration of the soul before the awful holiness of God. The spirit of our time is one of great independence and self-confidence, indifference to questions about the future life, trust in the saving efficacy of good works, confidence that a life "as good as the average" cannot be damned, belief about God that "He's a Good Fellow, and 'twill all be well," and conviction that the evils of the world can be cured by physical remedies (political and educational schemes) without the regeneration of the individual. The soul is able to work out its own salvation. The notion of personal relations with a personal God who comes down in love for man to atone for sin, declare his pardon, and give him new birth is held of little account even by some who favor the Church. The evil spirit of denial is still abroad in the world, not denying the reality of God and a Saviour and a future life and other things spiritual (the period of atheism is past), but denying that man can know anything about these matters with certainty, and that it is of the slightest importance to his life in this world that he should. Not until after Faust's death do we see the "Eternal Love coming down to his aid from above," which Goethe thought put his solution "entirely in harmony with our religious ideas." Faust developed himself, fought the devil, chose to do good deeds; and that is all that is needed, many think. A sense of guilt, and personal trust in a Saviour, are not to be thought of. The love that led Faust onward was love of a woman, and not love of God.

The needed corrective for all this is found in "Job." In the contest of "thy sons, O Zion, against thy sons, O Greece," which is always being waged on the world's great battlefield of truth-seeking, yearning, striving, aching life, the deepest wisdom will be found with the sons of Zion. There is truth on each side, but the truth of Greece needs to be corrected and regenerated by the truth of Zion. Much of the mischievous error of to-day is involved in a definition of re-

ligion that is too narrow. It is regarded as a part of life, and not as including all life. God is held too far off. Holding God afar off, men are content with an effort to be good. The Christian's goal, however, is not goodness, but perfection, and this goal cannot be reached apart from God. The soul of man is to be on fire with a passion for God. We never find in Faust and in the spirit he stands for "such an attitude of self-prostration and self-surrender as is implied in an act of prayer." Regeneration will bring this result, but not education. Sin cannot be taken out of a man by culture. When the desire for the highest good becomes a constant life-passion with a man God's purpose is accomplished in him. But man cannot choose the highest good without God's help. The attainment of perfection is not possible in this world, but the desire for it is. A man's constant attitude and yearning may be toward the good. Thus he may come to "love his own hates and to hate his own loves." There is profound truth in Goethe's teaching that man rises as he strives to possess the Ideal—that he is thus purified. But to have the whole truth Ideal and Beauty must be defined in their highest terms. The Ideal Beauty is God, and God in Christ. The ideals of living and doing for which men should strive are the ideals taught by God. A great duty of man is to help make the ideal become the actual in this world. For what is the Ideal? "Idealism" may be used to mean simply the impossible fictions of the imagination, just as "realism" may be used to mean the moral filth of the gutters of life. But, using the word in its highest sense, the ideal is the real, and the eternally real is the ideal. The things that are ideal to us now are the real things of eternity. To strive for the attainment of the ideal, then, is to strive for the attainment of the things that really are. It is to keep constantly in mind the great ends of life after the fleeting things of this world are gone. It is to look out of the passing show of Vanity Fair to worthiness and reality beyond. The great need of to-day is a passion for the ideal in this sense. Men for the most part live passionless lives,

if we use the word in a large way. It makes one just sick at heart to see the lives that so many of the young are living —the young men who worship no god but their belly, and burn no incense but that which constantly rises from their pipes and cigarettes; the young women who simply live from play to dance and dance to play, and who (if the claim of the theater managers is true, that eighty-five per cent of their patrons are women) must be doing not a little to support the worse than vulgar plays that now disgrace our stage. Here are the great problems of evil and trouble and suffering in the world, of the worth of a soul and its salvation, and of its daily relation to its Maker; and some seek soul-satisfaction in culture, and many seek neither religion nor culture, but ignore the whole matter and seek only pleasure and sensual gratification. The "painless dentistry" idea has got into all our thinking and doing; as if the best living could be without sacrifice, suffering, and pain! O for power to preach stinging prophet-words hot off the lot to rouse the young men and women of to-day to leave the smoke of their cigarettes and the deliciousness of their chocolates long enough to give their brains a chance and to consider their relation to their Creator; to make them willing to sacrifice their swine and to face a great experience with the Christ; to stir them to seek things requiring effort, read things that are difficult, do things that are hard, undertake things requiring sacrifice; to lead them to make Rabbi Ben Ezra's test:

> Thy body at its best,
> How far can that project thy soul on its lone way?

Spiritual education is not all play. Men need a "Thus saith the Lord" in their lives. There is a great "I Am" in the world, though many do ignore him. The message of Job is a message about a passion for God. This yearning, filling, thrilling, overwhelming passion for God is the characteristic thing about him. The thing we miss in Faust is what we see strongest in Job—a great hungering and thirsting not merely for righteousness, but for God. "Oh that I knew

where I might find him!" Most men believe in God. There is little philosophical atheism. The trouble is that their belief makes little difference to them. When men are roused from indifference and brought to feel a passion for God—a passion for personal possession of him, and a passion for establishing his reign over other lives—then belief will find expression in action, as it ought to do. The American tendency is to sit on the bleachers and see others play. A work for a Prophet is to rouse men to come down and get into the game themselves for God and for humanity, to rush, to mass, to tackle, and to tackle low. A passion for God and his kingdom is needed.

Not so long as the mysteries of trouble and suffering press upon the human heart can the answer of Greece supplant that of Zion, and man cease to need what Job felt the need of—a Friend in heaven, an Advocate. Not until the human heart ceases to be what it is now—a breeding place for sin—will it outgrow the need for that which Job grasped at, though never so dimly—a Redeemer. Not until God ceases to give men what they have now—hearts that will not be satisfied without him—will what Job felt cease to be their highest good—a passion for God. The world is eternally in need of a great consciousness of God.

> Earth's crammed with heaven,
> And every common bush aflame with God,
> But only he who sees takes off his shoes.

Winfred Charney Rhoades.

Art. IV.—THE THEOLOGY OF WILLIAM NEWTON CLARKE.

Dr. Clarke belongs to what might with propriety be called the mediating school of theologians. He follows in the wake of Professor Bruce, and may be classed with Dr. Newman Smyth and President Henry Churchill King. Each of these men is cordial in his acceptance of the main conclusions of modern science and modern biblical criticism. Each of them is agreed that the conditions of modern thought call for a readjustment of theological opinion. This they feel to be especially necessary in order to save those who because of inability to harmonize modern thought and traditional Christianity are in danger of making shipwreck of faith. Though not an avowed reconstructionist, like President King, of Oberlin, the attitude of Dr. Clarke toward modern thought is one of the utmost openness. He is emphatically a man of his time and has a deep human sympathy with the restless throbbing life about him. His windows are open to the light of the present day, and his theology presents us that interpretation of Christianity which he feels that this light requires.

Let us hasten to acknowledge that the present forms the atmosphere in which theology is itself formed. That Christianity seen in the light of the present may be better understood must be the general truth if men are becoming more Christian. Yet in the current of intellectual development powerful eddies may set in against the clear discernment of Christian truth. Hence the need of that historical spirit which, while open to the light of the present day, will not hastily break with the past, but only for the most cogent reasons. The theologian must have such discrimination as, springing out of an accurate tracing of the historical movement in Christianity, will enable him to separate the Christian from the non-Christian elements of that atmosphere, using such only as are in harmony with the former.

The Christian consciousness may well be welcomed to a great place in the development of theology, provided that we are given a sure test by which we may certainly determine that a given consciousness is Christian. A Christian community might conceivably admit such extraneous elements into its life as to forfeit the right to have its consciousness denominated Christian. Where, indeed, may we find the unalloyed Christian consciousness? The current of modern thought may easily carry one too far. For this reason the office of mediator is one which makes a double demand upon the man who assumes it. It is not sufficient that he should know and sympathize with the *Zeitgeist*. It is even more important that he should have a strong and clear grasp upon the deep and fundamental truths of Christianity. This is inclusive of the historical attitude already referred to, but it goes even deeper than this, and demands of theologians and historians alike an understanding of those essential things in Christianity by virtue of which it is what it is. For if this be lacking the *Zeitgeist* will almost certainly find representation in a way detrimental to a true philosophy of Christianity. The apologist may make his approach from without the faith and, without assuming anything as to its supernatural character, lead to the acceptance of the faith with all its supernatural implications. But surrender on the part of the theologian has not this temporary character. His work should be built up from within the faith. His attitude should be a faith attitude rather than an apologetic attitude. Herein lies the permanent value of Martensen. And the best apologetic, like the best help to the devotional life, does not necessarily bear a title corresponding to its quality. In fact, Christianity is its own best apologetic. This truth finds illustration in Professor Orr's great book, *The Christian View of God and the World*. And it is worth while to insist that a wholesale surrender on the part of the theologian is not due to superior understanding of nor to unusual sympathy with the great things the *Zeitgeist* has to give, but to a failure to understand essential Christianity.

The corrective to this is not less openness of mind to the spirit of the age, but a full-orbed vision of the aims and claims of the Christian religion. Especially is this needed when the *Zeitgeist,* always aggressive for a hearing, presents claims requiring delicate adjustment with Christian truth. Nor should it be hastily concluded that the man who insists that the theologian in his eagerness to be just to the *Zeitgeist* be not unjust to Christianity is therefore a hidebound conservative whose ears are deaf to every note of progress. But though the modern spirit is unduly prominent in Dr. Clarke's theology, nevertheless for those who are troubled by modern scientific discoveries and theories, or by the progress of critical inquiry, his hearing will prove helpful. And, as is so frequently the case with discussions having a mediating purpose, the value of the work does not rest so much in the correctness of the positions taken as in the power of the positions to offset the objections of the hour. The scientific postulate of evolution may or may not be true. It is certainly regnant among scientific men of to-day. This is strongly indicative of its ultimate triumph. Dr. Clarke accepts it without reserve. But in doing so he has understood and protected the chief Christian interests related thereto. Evolution is simply God's method of working. It was he who started the process, and he it is who carries it on. Nor is he a slave to it. On the contrary, he may interpose at any stage with direct creations or any changes he may care to make. This follows from his immanence, a truth held not apart from, but in harmony with, his transcendence.

In the theological bearing of evolution the matter of greatest concern, after theism, is neither the order of creation nor the fact of physical death as it is related to, say, St. Paul, but rather the problem of sin. The tendency, even in theistic evolution, as we may see from John Fiske, is to make sin a necessary incident of progress, a mere persistence of those tigerlike qualities which we have inherited from the brute, but which are destined to disappear as the race advances. Thus evolution quietly steps out of the scientific

into the philosophic realm. Morality rests upon a sandy foundation. Man with all his deeds and experiences is in the grip of an inexorable and all-pervasive law. Along with these deeds and experiences go man's sin and his experience of guilt. Psychological explanations are attempted and ethical theories are exploited, but no ground of moral obligation involving human responsibility either is or can be found. All is incidental to the onward sweep of the great law which works out all that is. But Dr. Clarke perceives clearly that, whatever the method of creation, moral responsibility is inherent in personality. Evolution could not produce personality without relinquishing something of its sway. But God, working through the process, brought forth free beings. Man is such a being. Human freedom is a reality, and sin such an abuse of freedom as involves the reality of guilt. Since he so clearly perceives the nature and moral turpitude of sin, one is surprised to find in Dr. Clarke's theology a distinct loosening of ethical grasp. This is manifest in his attempt to gain a theodicy. The difficulty is the old one of the admission of evil into the providential order. Dr. Clarke assumes a guidance of men from above their freedom in such a way as to perfectly work out the purposes God has in view. Yet he hesitates to follow out this thought so far as to say that everything occurs as God intends, though he equally hesitates to deny it. He is unwilling to make God responsible for moral evil, since it results from a misuse of freedom. Yet because God is the author of the existing system he can find no way to relieve him of responsibility, and doubtfully conjectures that God must have intended the coming of moral evil in order to make it the servant of good. If he only meant that, moral evil having come against his will, God is able to make it serve him in achieving a subordinate good, no objection would be raised here. But he appears to hold that sin was needed if God was to have opportunity for the best expression of his love. For men, too, the conflict with sin was needed as a discipline leading to goodness. But the responsibility cannot be placed thus upon

God without lifting it from man. If sin came into the world because God purposed its coming, then freedom was inadequate, and at the point of its inadequacy responsibility must cease. Is it not better to hold that the responsibility for the possibility of moral evil rests with God, this possibility being inevitable if he was to have personal beings at all, but that the worth of personality justifies all the risks of personality? Once admit the principle that God may guide men from above their freedom, and universalism naturally follows. Dr. Clarke's hesitancy at this point is due to the subtle influence of his view of sin. But, though not very certain of universal salvation, he sees no objection to extending probation to the life to come, and evidently entertains large hope that God will eventually win the hearts of all men. That this is his hope will appear from the following passage:

> There are passages in the New Testament in which there seems to be hope that God will yet gain the love and devotion of all souls (John xii, 32; Rom. v, 12-21; Phil. ii, 9-11; 1 Cor. xv, 28). There arises also the question whether God would not be just so far defeated if an endless dualism were established in his universe by the endless sway of sin over a part of his intelligent creatures. From such considerations comes the hope of many that God will finally bring all souls from sin to holiness. Doubtless this is the best result, if God sees it possible. There is nothing in sin or in man to accomplish it, and any such hope is immoral that is not grounded in the spiritual greatness of God.*

The passages of Scripture above referred to are at least not decisive of universalism. Dr. Clarke would maintain only that "there seems to be hope" in them. Over against these there are passages which leave no semblance of hope. Of the fear lest God be "so far defeated" by "an endless dualism" in his universe, it is very much in point to observe that he is "just so far defeated" by the presence of sin at all. It is, after all, only a question of more or less. No doubt it is best to bring all souls from sin to holiness. It is best whether God sees it possible or not. It were a still higher superlative to have avoided sin altogether. But it is, as we have seen, a power inherent in personality that it may de-

* Clarke, *An Outline of Christian Theology*, p. 477.

God. This risk of defeat is involved in having personal at all. As the conflict has gone even the final victory which Dr. Clarke hopes would be a very costly victory. as he himself says, "Sin naturally tends to endlessness. Scriptures afford us a look into the dark vista where no is in sight."* The whole question then is indeed ther "the spiritual greatness of God" is able to bring the impenitent to repentance and the new life. The method posed is the discipline of retribution. But from our best perience of the effect of punishment upon hardened crim- we are compelled to feel that this hope is reduced to riously near the zero point. Moreover, whatever reforma- power there may be in punishment, it is surely not so at as the power of love manifest in the cross of Christ. Paul's conception that the goodness of God draws to re- tance is far more profound than that which transfers power to retribution. And when a man, having been ed into the heights of his personality, comes face to face with our Lord and the love in the Master's look does not win it would seem that nothing can. Of course God could his omnipotence to crush out personality and thus exact vice. This, however, would not be salvation, but endless nishment.

To Dr. Clarke Christianity is in its very essence a revela- of God, a revelation begun in the childhood of the race destined to be carried forward throughout the Christian . This reaches its climax in Jesus Christ, so that in him richest and fullest self-manifestation of God has been e. Now, that God is revealed in Christ is a truth too rious to be even questioned. But the great thing about rist is not, after all, his revelation of God, but his re- ption of men. If so, the emphasis should be placed on demption rather than on revelation. Christ does not re- men by revealing God; he reveals God in redeeming . This is not an unimportant distinction. If we look Christianity as a progressive self-manifestation of God,

* *Ibid.*, p. 476.

then we cannot look upon it as fully come, but as a developing process. Each age gains some new truth about God, and the task of the theologian becomes not only to put a philosophy under the given facts of Christianity and to so test everything else as to bring it into harmony with the Christian conception, but also to hear the word of God which, coming to the ear of his own generation, may serve to correct the errors and to set in right relations the half-truths from which not merely our conception of Christianity, but Christianity itself, is unhappily not yet free. He is to be ever watchful for that richer spiritual coming of Christ in which God is to be progressively revealed. But if Christianity be a redemptive plan and the center of that plan the work of Christ in redeeming men; if the movement of God in Jewish history was to work out this "eternal purpose which he purposes in Christ Jesus;" and if in Jesus Christ that purpose was accomplished and through his apostles made known, it is easy to see that the task of the theologian must be different. For though many external and surface things may change, nothing can ever happen to make Christianity other than it now is. It is not a fragment, but a completed work of redemption. When we thus view Christianity as God's great effort to redeem men the truth of redemption becomes to the other truths of theology as the sun to the solar system. They are seen in its light. If Dr. Clarke had perceived clearly the emphasis that should be placed upon the redemptive element he would have given a tolerably satisfactory view of the Bible. But viewing Christianity as a progressive self-revelation of God, and the Bible as simply the record of that movement, no valid reason can be assigned for the revelation not being continuous. With the expansion of man's spiritual powers and the corresponding development of his moral life views of God and of duty must surely become clearer. The self-manifestation of God to any developing finite personality must be an eternal movement unless it come to some limit God has arbitrarily set. This is true for the simple reason that the finite cannot exhaust the infinite. Looked at from

this standpoint, the force of Dr. Clarke's contention that the failure of the Christianity of to-day to produce such a lofty spiritual product as the eighth of Romans is due to the lowness of the divine life by which it is inspired must be admitted. Indeed, one may even go farther. As the fuller light of the New Testament corrects some imperfect views of the Old Testament, showing, for instance, the other side of some half-revealed truth, so the still fuller light of our own day may prove a like corrective to all previous revelation. True, Dr. Clarke does not go this far. But it follows from his teaching that the Bible is the record of the progressive self-manifestation of God. For unless the self-manifestation of God is complete either progress must cease or the output of past ages be surpassed. Progress will not cease, for we

> Doubt not through the ages one increasing purpose runs,
> And the thoughts of men are widened with the process of the suns.*

In some sense all this is true. Larger views of God are yet to come. Still it fails to express the real relation of the Bible to Christianity. That blessed book is unique not only or chiefly because of the high order of divine truth it contains, nor is its peculiar worth due to any external divine seal upon it, but to the historical relation of its writers to the redemptive movement of which it is the record. The reason the apostles can never be superseded is that no one can ever stand in their place. They stood at the very fountain and source of redemptive influence in Christ. For this reason no one else can ever speak with their power or authority. And the canon of Scripture is properly closed not because the Spirit has ceased to guide men into the truth, but because the climax of God's great redemptive effort is reached in Christ and there are no other redemptive facts to add. But Dr. Clarke's view of the Holy Scriptures as showing the legitimate ground for critical inquiry, and the secure foundation of the Christian truth when criticism has done its best or worst, is refreshing.

* Tennyson, "Locksley Hall."

Dr. Clarke is trinitarian. But his explanation is Sabellian. He does indeed claim that it differs from the doctrine of the model Trinity in that it holds that God really exists in three modes. But when we come to examine these modes in which God is said to exist we find them to be mere logical abstractions based on an untenable view of personality. The flaw in the Hegelian notion of personality, which identifies thought and being, has often been pointed out. The reproduction of self in thought and the recognition of this thought as a perfect symbol of the mind that thought it forth must be the meaning of self-consciousness in a perfect being. But the self projected in thought is not an ontological reality, but only a mental conception. The recognition of this conception as a perfectly adequate expression of himself is also only a recognition in the mind, that is, a logical abstraction. To think of these as conscious centers of life is to fall into hopeless confusion of thought. When this confusion is offered in explanation of the Christian doctrine of the Trinity we have this: The Father is God unuttered, original; the Son is God uttered, the Word; the Holy Spirit is God's recognition of this Word or utterance. The life in each of these centers is real though something less than personal. But the purely logical character of such distinctions is evident. Moreover, the importance of holding to the reality of personal distinctions in God is very clearly seen when we come to think of the person of our Lord. It is quite universally conceded that there is in him but one personality. Dr. Clarke so maintains. It is pertinent to ask whether this comes from the human or the divine nature in him. If it comes from the human side either the incarnation must be a dualistic union of two persons or else such an infusion of subtle divine influence into a mere man as is adequate to the production of an insight into divine things, a spiritual character and communion with God worthy to be called divine. We cannot in dualism, and the humanitarian conception does not satisfy the Christian demand. No matter how high the "divine in man" may rise, it can never produce an incarna-

in the Christian sense. Without attempting any philosophical explanation, but resting simply upon the picture of Christ as it is painted in the New Testament, or even in the gospels alone, we are driven to the conclusion that in him a preexistent personality has come among men. If we have at all grasped the sacredness of personality, if we have at all caught the meaning of that personal power which constitutes the abiding identity of the person, we must regard it as especially significant that this person whom we call Christ has a memory which, bridging the ages past, brings before him the life which he lived before the worlds were and arouses within him some natural longing that his Father should glorify him with the glory he then had. Anything less than a full personal life in the only begotten Son of God, the eternal Logos, renders this great experience impossible to him. This is not now a matter of philosophic interpretation, but of fidelity to the record God hath given of his Son. Whether we can explain it or not, we must at least hold to the personality of the Word which was made flesh. All who perceive this will by an easy transition hold to a community of three real persons in the one God. In common with Martensen and Gore, Dr. Clarke holds that in the incarnation the Logos lived a double life, the manifested life being limited, the original life being unlimited. But such a conception is psychologically impossible. Personal consciousness cannot be divided so that at the same time the person both knows and does not know, is limited and not limited.

In his discussion of the atonement Dr. Clarke has given us a strong putting of the moral influence theory. The great end sought in the atonement is the establishment of spiritual fellowship between God and man. The only obstacle to this fellowship being in man, God manifests himself in Christ as Saviour. As Saviour he bears man's sin, that is, man's sin is a burden which weighs down upon the heart of God. He consents to bear it and bear with it that by long and patient endeavor he may put it away. The fact that he sets himself against sin in this effort to destroy it reveals his holy hatred

of it. True, God must be satisfied, but he is satisfied when redemptive suffering swallows up all other suffering. When the love of God conquers the sin of men every demand is met. Dr. Clarke is at great pains to show the perfect willingness of God to save men. Of course he succeeds. But this does not reach to the heart of the matter. To know that God is willing to save is only to be assured that if he can do so he will remove all the obstacles that stand in the way. It gives no insight into the nature of those obstacles. For it is certain that if he did not will to save men no problem could arise. But willing it the question is, How can he realize that will? If Dr. Clarke is right in thinking that the only obstacle lies in the unwillingness of man, then whatever will make man willing to be saved is sufficient. But both moral demands and Scripture statements reveal a deeper necessity. The problem pushes back into the profound necessities of God's holy nature. It may well be true that God is satisfied when redemptive suffering has swallowed up all other suffering and accomplished the salvation of the sinner. The redemption of character is the objective point with God, who can tolerate no unrealities. But the question remains as to the content of redemptive suffering. The conviction grows with reflection that it includes the rebound from the awful shock of sin to the holy nature of God. The atonement is for the self-protection of God as essential to the redemption of men. Without the atonement the channels of God's love must have dried up. As Martensen saw, there could have been no outlet for his love. But the mere manifestation of love could not suffice. Neither is it a matter of satisfying justice as opposed to love. Much less is it a matter of moral influence upon men alone. Beyond all this there is in the atonement an expression of the complex nature of God in its entirety and unity, preserving the harmony of his attributes without which he could not be God, and revealing at once his bearing toward sin and toward the sinner.

Charles B. Dalton

ART. V.—JOHN WESLEY, EDUCATOR.

THE flaming evangelist and the great educator have but very seldom been found in the same person. They combine in John Wesley. The whole Christian world knows him as the great evangelist of the centuries, but his work as an educator has not been so clearly presented. It should be emphasized, it must be, in any just estimate of his marvelous life and work.

His work as an educator began with his fellowship of Lincoln College, Oxford, to which he was elected on March 17, 1726, and which he held for more than a quarter of a century. "Sometime Fellow of Lincoln College" he was pleased to declare himself to the end of his life. His father was very pleased at this appointment, and wrote him four days after his election, addressing him as "Dear Mr. Fellow-elect of Lincoln"—the "elect" referring to the usual probationary term. On April 1 he wrote: "What will be my own fate before the summer be over God only knows—*sed posse graviora.* Wherever I am, my Jack is Fellow of Lincoln." In October of that year, 1726, John Wesley began his real work as an educator. He was "Greek lecturer and moderator of the classes." Dr. Overton says truly:

> These appointments have been strangely misunderstood; perhaps a Lincoln man may be allowed to explain them. "Greek lecturer" does not mean teacher of Greek generally; it is a technical term, the explanation of which illustrates the traditions of piety as well as learning which belonged to Lincoln College. The object was to secure some sort of religious instruction to all the undergraduates; and for this purpose a special officer was appointed, with the modest stipend of twenty pounds a year, who was to hold a lecture every week in the college hall, which all the undergraduates were to attend, on the Greek Testament. As became a learned society, the lecture was to be on the original language, but the real object was to teach divinity, not Greek. The duty of "moderator of the classes" was to sit in the college hall and preside over the "disputations" which were held at Lincoln College every day in the week except Sunday. Bishop Rotheram lays great stress upon these disputations in his statutes for the college.

and gives minute directions as to how they are to be conducted; it will be remembered that John Locke found "disputations" prevalent at Christchurch College seventy years before, and lamented the "unprofitableness of those verbal niceties." John Wesley seems to have thought otherwise, at any rate so far as the moderator himself was concerned. The plan was this: A thesis was proposed; the disputants argued on one side or the other; the moderator had to listen to the arguments and then to decide with whom the victory lay. "I could not avoid," says Wesley, "acquiring thereby some degree of expertness in arguing, and especially in discovering and pointing out well-covered and plausible fallacies. I have since found abundant reason to praise God for giving me this honest art.*

We are grateful to Dr. Overton for this explanation of those high-sounding terms which we, with many others, so long misunderstood. For three terms, until the summer of 1727, Wesley taught at Lincoln, then went back to Epworth and Wroote to serve as curate under his father. He probably did some teaching there, as was the custom, but of this we find no record. The autumn of 1729 finds him back to his work at Lincoln, at the summons of Dr. Morley, the rector of his college. There were no "college tutors," or "coaches," as now understood, at the Oxford of these days. Wesley, in addition to his other college work, had "to take charge of some young gentlemen," which meant moral oversight as well as private teaching. Eleven young men were committed to his charge. James Hervey and John Whitelamb were among these. Wesley's conscientiousness appears when he writes that he "should as soon have thought of committing a highway robbery as of failing to give them instruction six days in every week." From 1729 to 1735 he was one of the educators at Lincoln College.

The need of schools for the poorer children of England of about that time was a crying one. "From a report of the charity schools we learn that in 1715 there were throughout the kingdom 1,193 schools for the education of the children of the poor, containing 26,920 scholars." The keen eye and tender heart of the young college professor, then twenty-

* *John Wesley*, p. 20.

six years of age (1729), soon felt this great need of schools for the poor. He was quick to provide for it. On his return he founded the "Holy Club." He soon became the head of it, and had it meet in his own rooms. They visited prisons and schools. One of the schools they visited Wesley himself had founded, the mistress of which he paid, and some, if not all, of the children of which he clothed. This seems to have been his first attempt at popular education. Of this school he was founder, banker, and clothier, as well as superintendent of instruction.

The next of Wesley's schools of which we find any record is at Savannah, Georgia, in 1737. He was now thirty-four years of age. He had been in Georgia about a year and a quarter. His friend Delamotte taught one school and he another. In connection with his teaching there a beautiful trait of his character appears. Some of Delamotte's scholars had to come to school barefooted. The shoed scholars made fun of them, and the teacher could not stop it. The astute Wesley thought he could, and he did it, in this way. They changed schools for a week. Wesley appeared at the school barefooted. The shoeless ones were encouraged, the shod ones chagrined; some of them even put off their shoes and stockings and went barefooted as did the schoolmaster and his poorer scholars. At this time, and down to February 1, 1738, the day on which he landed in England, John Wesley had been the student, the philanthropist, the curate, the teacher, and the missionary; but, from May 24, 1738, the day of his evangelical conversion, he began a new career, having received a call to become an evangelist. His visit to the Moravians and experiences in London all fitted him for his distinctively evangelistic work, which he began at Bristol, April 2, 1739, and which ended only with his life on earth. He came to Bristol at the urgent call of Whitefield, who was in the midst of a great revival at that place and at Kingswood, its suburb. Arriving March 31, the next day, Sunday, he sees Whitefield preaching out-of-doors, and the next day, Monday, April 2, 1739, he "submits to be

more vile," and himself preaches in the open air. Did he cease to be an educator when he became an evangelist? No. His great educational work began that very day; for while he was preaching his first open-air sermon in Bristol, Whitefield, at Kingswood, was projecting a school for the children of the colleries. On that very day a stone was consecrated and set upon a site. This became the first school of Methodism, the "Kingswood School." Concerning this earliest school at Kingswood there is much confusion in the histories. In recent years additional data have been gathered, and these beginnings are made clear. The clearest putting of the case we know of is that of the Rev. John S. Simons, now Governor of Didsbury Wesleyan College, England, and formerly of Bristol and Kingswood. In the *Methodist Recorder,* of London, for November 11, 1897, he writes of "The Third Jubilee of Kingswood School," saying:

> The painful historian will probably raise an objection to the statement that on Midsummer Day, 1898, Kingswood School will complete the one hundred and fiftieth year of its existence. Surcharged with knowledge, he will suggest that Wesley had a school in Kingswood in 1740, and that the projected celebration is somewhat belated. As we wish to stand on good terms with accurate men, we will state the case dispassionately, and will try to show that the celebration of the third jubilee of the school next year is according to the fitness of things.
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> On Monday, April 2, 1739, George Whitefield, having taken a sorrowful leave of the crowds that attended his preaching in Bristol, found himself, about two o'clock, at Kingswood. The colliers, unknown to him, had prepared "a hospitable entertainment." They were much excited about the school which had been promised them, and they insisted that he should, there and then, lay its foundation stone. In his Journal he says: "At length I complied, and a man giving me a piece of ground, in case Mr. C—— should refuse to grant them any, I laid a stone; and then kneeled down and prayed God that the gates of hell might not prevail against our design. The colliers said Amen; and, after I had given them a word of exhortation, suitable to the occasion, I took my leave."

The stone then laid marked the spot where the school was to be built. It would probably have remained in solitude if John Wesley had not entered into and completed Whitefield's design.

On Tuesday, June 26, 1739, we catch sight of Wesley standing under a little sycamore tree which then grew "in the middle of Kingswood." A violent storm had driven him to take shelter beneath its broad, overlapping leaves. The sycamore stands near a house which has begun to rise from the earth, a house which, as Wesley tells us, is designed for a school. Above the noise of the pelting of the storm and the murmurs of the crowd we hear the clear voice of the preacher declaring that, "As the rain cometh down . . . from heaven and returneth not thither, but watereth the earth, and maketh it bring forth and bud, . . . so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

John Wesley, describing the site on which the school was being built, tells us that it was "in the middle of the wood, between the London and Bath roads, not far from that called Two-mile Hill, about three measured miles from Bristol." It is uncertain whether this was the spot on which Whitefield placed the stone. From Wesley's statement concerning the origin of the school we should be inclined to think that another site was secured. In a letter to Rev. Mr. Church, speaking of the schoolhouse at Kingswood, Wesley says: "I bought the ground where it stands, and paid for building it, partly from the contributions of my friends (one of whom contributed fifty pounds), partly from the income of my own Fellowship." A letter to Whitefield, written in June, 1741, sheds light upon several matters connected with the erection of the school. In this letter Wesley says:

> Two years since your design was to build the colliers a school that their children also might be taught to fear the Lord. To this end you collected some money more than once—how much I cannot say till I have my papers. But this I know, it was not near one half of what has been expended on the work. The design you then recommended to me, and I pursued it with all my might, through a train of difficulties as, I might be bold to say, you have not yet met with in your life. For many months I collected money wherever I was, and began building, though I had not then a quarter of the money requisite to finish. However, taking all the

debt upon myself, the creditors were willing to stay; and then it was that I took possession of it in my own name, that is, when the foundation was laid; and I immediately made my will, fixing my brother and you to succeed me therein.

The ear that trieth words will be conscious of a little sharpness of tone in this description. It was justifiable. Whitefield in a moment of irritation had accused Wesley of conduct of which he was incapable; and it was necessary that the facts should be severely outlined.

The school, when completed, consisted of a large room having four small rooms at either end. It was finished in the spring of 1740, and the colliers' children were gathered into it and taught. For some years the large room was also used for preaching, and for the meetings held in connection with the Kingswood society. The position was of such importance that John Cennick, the first lay preacher employed by Wesley, was appointed to superintend the society and the school, and he continued to do so until 1741, when he separated himself from the Methodist society. The room at the school proving too small for the congregation, Wesley, on Monday, April 7, 1741, laid the first stone of the preaching house which still exists in a sadly dilapidated condition in the group of buildings clustering in the inclosure on Kingswood Hill. The mind's eye, searching the past, perceives before 1748 the school for the colliers' children and the chapel, standing near the sycamore tree under which Wesley delighted to preach.

In 1748 Wesley committed himself to a new departure in the sphere of education. He wished to create a school in which children might be brought up in the fear of God, "and at the utmost distance, as from vice in general, so in particular from idleness and effeminacy." Certain tracts on education having fallen into his hands, he studied them carefully. He also conversed closely on the subject with sensible men and made particular inquiries concerning some of the most celebrated schools in Holland and Germany. In addition, his own experience as an old Carthusian furnished

him with fruitful suggestions. He believed that he had discovered the faults of the great public schools, and that he was in possession of a theory which, if carried out, would place the school which he was projecting in the front rank of English educational establishments. Having matured his designs, he determined that they should be realized. His eyes turned toward Kingswood Hill as the most suitable spot on which his experiment might be tried. When the chapel was built there a room was attached to it which was large enough for the children of the colliers; and, we judge from a sentence in Myles's *Chronological History,* they were removed to it. Writing in 1803, Myles says that this school was then in existence, and that it was supported by the contributions of the members of the Kingswood society. The transfer of the colliers' children to the room at the end of the chapel left the original schoolhouse free for Wesley's use. But it was too small for his purpose, so it had to be enlarged. By the "enlargement" of the school Wesley was able to accommodate fifty children, besides masters and servants, reserving one room and a small study for himself. He was much aided in his enterprise by the gift of eight hundred pounds from some unknown lady, and we judge that the "enlargement" of the school did not involve him in financial difficulties.

The new school was intended "for the children of the Methodists and for the sons of itinerant preachers." At a later period it was resolved that a reserve of young preachers should be kept at the school, a resolution which is very suggestive! The burden of maintaining the school was borne by the whole of the societies, collections being made in the preaching houses throughout the kingdom.

These facts show that the new school was altogether different from the school of the colliers' children which was commenced in 1740 or 1739. There was, we think, some close structural and material relation between the two schools, but in character, in pupils, and in aims they were widely divided.

Wesley placed a tablet on the front of this school, on which was inscribed, "In gloriam Dei Optimi Maximi, in usum Ecclesiæ et Republicæ" (To the glory of God and the benefit of Church and State). Underneath, in Hebrew characters, was: "The Lord will provide." His motto is certainly up-to-date. In addition to various alterations during Wesley's day, in 1822 a new building was added. It stood opposite the old one. It was opened October 11, 1822. The *Wesleyan Methodist Magazine* for 1822 has a full account of the opening services, including Latin and English orations and poems. This new schoolroom at Kingswood was, with all the other buildings save the chapel, utterly demolished in 1893. We are glad to have many times explored them while they were standing.

A pen picture of this school in 1749, one year after the enlargement, is found in a letter of Charles Wesley, dated "3d of March, 1749." He says: "I spent half an hour with my brother at Kingswood, which is now very much like a college. Twenty-one boarders are there, and a dozen students, his sons and pupils in the Gospel. I believe he is now laying the foundations of many generations." "Once a week also" John Wesley "spent an hour with the assembled children of the four Kingswood schools. The boys boarded in the new house, the girls in the old; the boys in the day school were taught by James Harding, and the girls in the day school by Sarah Dimmock." For this school he wrote and edited text-books, and to it he gave constant attention until his dying day. He loved the place, though it had given him so much care, and sometimes sorrow of heart. Only eight months before he died he wrote, at his home in Newcastle: "In this and Kingswood house, were I to do my own will, I should choose to spend the short remainder of my days. But it cannot be; this is not my rest." Scholars "were to be taken in between the years of six and twelve, in order to be taught reading, writing, arithmetic, English, French, Latin, Hebrew, history, geography, chronology, rhetoric, logic, ethics, geometry, algebra, physics, and

music." Considering that none of these studies were elective, but all required, and that there was to be no play, for "he who plays when he is a child will play when he becomes a man," we do not wonder that "the children all had to rise at 4 A. M., and spend an hour in private reading, meditation, singing, and prayer. There were no holidays in that school in Wesley's day. Certainly Wesley, good and kind as he was, even to a fault, did not understand child nature. Yet in 1769 he writes, "It comes nearer a Christian school than any I know in the kingdom." In 1781 he says, "Kingswood is infinitely superior to either Oxford or Cambridge." A full and complete history of this school has been published in England. Every Methodist educator should obtain a copy. On reading this we are led to conclude that, though John Wesley anticipated much of the so-called new theology, certainly he did not anticipate the "new education."

Next after Kingswood school comes Bristol school. The Broadmead chapel, which still exists, is the very first Wesley built. It was begun six weeks after the Kingswood school had been projected. The Foundry, London, was leased before the Bristol chapel was finished. It was called "the New Room in the Horse Fair," and later "the Old Room." It was designed for a school as well as a place of worship, and was also called "the New School in the Horse Fair," and appointed a place where Wesley's books might be bought. This name appears with Wesley's edition of *Pilgrim's Progress*, published in Newcastle, and sold on Tyne bridge, Newcastle, Holborn, the Foundry, "and at the New School in the Horse Fair," Bristol, 1743. Worship seemed to have predominated over school-teaching in Bristol, as we find but very few references to school work there. The Horse Fair was the first entrance to the building. Later the Broadmead entrance was made, which alone is now used by worshipers.

In 1744 the school at the Foundry, London, was opened. Its first teacher was the adventurous Silas Told, who published *The Life and Adventures of Silas Told*. Silas Told was an ex-sailor. His sailor visit to Boston, Massachusetts,

is curious and interesting reading. He was one of Wesley's converts at the Foundry. Wesley chose him for the first Foundry school teacher. Wesley induced him to leave a good situation to teach his school. Hear his own story of his beginning the work:

> The day after I was established in the Foundry school, and in the space of a few weeks collected threescore boys and six girls; but the society, being poor, could not grant me more than ten shillings per week. This, however, was sufficient for me, as they boarded and clothed my daughter. [He was then a widower.] Having the children under my care from five in the morning until five in the evening, both winter and summer, sparing no pains, with the assistance of an usher and four monitors I brought near forty of them into writing and arithmetic. I continued in the school seven years and three months, and discharged two hundred and seventy-five boys, most of whom were fit for any trade.

He took the children each morning to the five o'clock preaching. School hours were from six till twelve, and from one to five o'clock. No holidays were given. It was at this same school in 1773 that Matthews, one of Silas Told's successors, hanged himself. When the Foundry was vacated for the new chapel in City Road a house near by, No. 27 Providence Row, now Finsbury Square, was taken for the school. In 1785 Wesley preached in City Road, to the children, at 5 A. M. They filled the morning chapel, and heard a sermon on education. As late as 1808 it was known as the "Methodist Charity School," belonging to the New Chapel, City Road." Thus for sixty-four years at least Wesley's London school did good work for poor children. This was "ragged school" work before "ragged schools" were thought of. There were two masters and about sixty children, a few of whom paid for their tuition, but the greater part, being extremely poor, were taught and even clothed gratuitously.

Two years later than the Foundry school was the Newcastle-on-Tyne chapel and school, known as "the Orphan House of Wesley." Among the trusts of this school building was, "No. 3, that a school should be taught on the said premises, consisting of forty poor children, to be selected by

Wesley and his brother during their respective lives, and, after their death, by the trustees." On visiting Newcastle we found the old building had been demolished, and on its site was a flourishing Wesleyan day school. In Wesley's day it became more of a preaching place and dwelling house for preachers and their families than a schoolhouse. The Rev. Dr. James H. Rigg, the greatest living Wesleyan educator, was born in the old building. His father was one of the resident preachers. These four centers of evangelism, Kingswood, Bristol, London, and Newcastle, were also centers of education for the people. Of these Kingswood alone remains unto this day.

It must not be forgotten that the earliest Sunday schools of which Wesley at once took hold were largely for proper day school work, and this down to times still remembered by aged people in England, some of whom therein learned to read, write, and cipher. These facts, gathered from many sources and here collected, suffice to show that John Wesley was not only an eminent evangelist, but also one of the greatest educators of his times. The salvation which he preached included deliverance from ignorance, the love of God which he urged the people to obtain unto included loving God with the mind.

W. H. Meredith.

Art. VI.—THE PREACHER'S APPEAL TO THE EMOTIONS.

The preacher's problem is twofold. His first office is to lead unsaved men to accept Christ and the Christian life. To do this he must move them to instantaneous and decisive action. Character may be confirmed and developed by a process so gradual that it cannot be marked off in stages with definite boundary lines, but a transformation of life and habits must have its distinct and decisive beginning. The other duty of the preacher is the training and instruction of saved men in a life of habitual and systematic holiness. It is not worth while to arouse men to a new life if they are moved only by some sudden impulse which dies away as quickly as it came, leaving its subjects depressed and hopeless and morally weaker than before. Each of these two lines of effort must keep the other constantly in view. As we seek to arouse men to instant decision we must not lose sight of the fact that this decision contemplates a new course of life for all the coming years, and our methods for leading men to the decisive step must be adapted to produce the constant life that ought to follow. At the same time men are to be taught and trained not merely in moralities and charities and religious observances, but to skill and effectiveness in leading others to the determinate step that begins a Christian life. Any other sort of training is suicidal. The former of these two branches of work is the more important. In any average community the unconverted are far in the majority, so that numerically the greatest task of the Christian Church and the Christian ministry is somehow to start men into a new life. Besides, if this is not done the work of training and instruction fails from sheer lack of material.

Speaking of the churches of the United States, it is safe to say that our special weakness is in awakening men. This is demonstrated by an exceedingly meager increase of numbers spread over a period of several years and affecting practically

all the Protestant denominations throughout the whole country. Our growth is pitiably out of proportion to our numbers, our resources, and the strength of our position. The ministry is more highly and more generally educated to-day than ever before, and the present facilities for general Bible study surpass anything previously known, so that we suffer from no deficiency in the matter of instruction. The young people's societies, and woman's missionary societies, and boys' brigades, and men's clubs, and women's guilds, together with brotherhoods and circles and coteries, ought to furnish all that we could possibly desire for organization and training. But we have not made similar progress in the art of reaching the unconverted. Either there is something wrong with the matter or the manner of our preaching or the Gospel has lost its power. To inquire into all the causes of this failure—numerous and intricate as they are, would not be possible in the limits of this paper, so I would like to name just one and take a glance at it. One chief cause of our failure to awaken men is that we do not appeal as much as we ought or as strongly as we ought to the emotions. The present tendency in religious circles is to suppress the emotions. This is not the result of a mere oversight. The unemotional style of religion is cultivated distinctly and with set purpose. Much odium has been heaped upon emotional preaching and emotional piety. We have been told with tiresome iteration that preaching ought to be chiefly ethical, and that our appeal must be not to the emotions, but to the reason, the conscience, and the will. In consequence of the spread of this notion there are many preachers who studiously avoid stirring the emotions when that is the very thing their drowsy congregations need most. A certain stateliness and dignity and propriety are so much sought after that feeling and genuine, downright, warm-blooded earnestness are lost sight of. There are sermons rich in thought, chaste in diction, and delivered with the utmost propriety and impressiveness, which yet excite no feeling beyond a sort of conventional admiration for the preacher. The emotions have fallen into general disrepute in fashionable

and intellectual society. But they have not become extinct. Under the calm surface of the most composed life they stir as constantly and powerfully as ever. Man lives not in ideas or by logic, but in the feelings and movings of the heart. Our efforts to do away with the emotional in religion have not weakened the emotional life in men, they have only weakened the religious life by subtracting from it the power of the emotions. Doubtless religious emotion has been greatly abused. But the abuse has consisted less in excessive appeals to the feelings than in appeals of the wrong sort, and in either case the argument from their abuse is not that the feelings should be neglected or suppressed, but that they should be studied and rationally treated. The emotions are as truly a part of human nature as the intellect or the will, and they have an equal claim to be addressed and cultivated. That religious treatment which leaves them out of the account is unsound. Because religion is not emotion, as some tell us, it does not follow that it is not emotional. With equal propriety we may say that religion is not intellect or that it is not volition.

The failure rightly to play upon the emotions of the people has produced an effort to replace religious feeling with religious æstheticism. The line between them is very thinly drawn at some points, and the mellowing, subduing influence of some religious art is so seductive that in certain types of mind it is easily substituted for the transforming power of religion itself. Of course, such substitution is not often consciously sought or consciously effected. But given a blind seeking after something to fill the vacuum left by the suppression of religious emotion, then the type of mind fit to be affected by religious æstheticism and a blind leader will do the rest. "Dim religious light" and impressive ritual with vestments and candles and genuflections are brought into requisition in a vain effort to fill the aching void. This aversion to religious emotion is due to error arising from a failure to distinguish between emotion and its effects. Emotion has two reactions corresponding to the two elements in the dual

nature of man. One is upon the nerve centers and is purely physiological. All its various manifestations may be produced by physical agents. Tears, sobs, laughter, shoutings, tremblings, fainting, catalepsy, in fact, the whole list of physical manifestations of emotion, may be induced by drugs as well as emotional excitation. To confound these neurological disturbances with emotion either religious or irreligious is bad psychology. Some of these manifestations have often been excited by religious feeling, and such manifestations will doubtless continue to accompany intense religious feeling as long as the constitution of human nature remains what it is. Ignorant and unthinking men easily come to regard these neurotic demonstrations as having religious value. Accordingly, they strive for the nervous effects of emotion with the vain fancy that spiritual results are thereby infallibly secured. Further, after their first appearance these effects may be reproduced and made to spread from one individual to another by a sort of mental suggestion without any genuine play upon the religious emotions, and without any influence whatever upon the life. It is this overwrought, unnatural, semihypnotic excitement that has brought religious emotion into undeserved disrepute. The other reaction of emotion may without violence be called spiritual. Instead of exhausting itself upon the nerve centers, it operates upon the judgment and the will and manifests itself in intelligent activity. It cannot be produced or even simulated by the action of drugs. The difference between these two forms of emotional reaction is familiar enough. The nervous effect of fear is a shock to the heart, producing a trembling of the limbs that renders its victim helpless in the presence of danger, the rational effect of fear is to stimulate its subject to resist or escape the peril. A neurotic sympathy exhausts itself in tears over the sufferings of others, while a rational or spiritual sympathy manifests itself in wisely directed efforts for their relief. These diverse reactions are present in some degree in every emotion. It is the office of the former to awaken its counterpart. That done, its work is complete and it ceases

to be of any value. Further, there is for these reactions an effective balancing point, the point at which the individual is spurred to his highest pitch of sustained energy. This point varies in different individuals. Some people, for instance, can work effectively at a stage of tearfulness that would eternally drown the good purposes of others. These reactions are always in inverse proportion after the point is reached when they are both called into action. The greater the reaction of emotion upon the nerve centers the feebler is its reaction upon judgment and will. Action diminishes as demonstration increases. It is plain, then, that the continued action of emotion upon the nerve centers after it has reached the point of arousing the will to action is so much loss of energy, and tends to defeat the very purpose for which alone the emotions ought to be awakened.

The emotions, then, have their relation to character. Indeed, character may almost be said to have in them its center. "Out of the abundance of the heart the mouth speaketh," and "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." These utterances of Him who made the soul point out the source of its soundness or disease and refer us back to the Old Testament warning, "Keep thy heart with all diligence, for out of it are the issues of life." The assumed hostility between ethical and emotional activity has no foundation in fact or reason. Ethics must have an emotional basis before they can have any practical outworking in the life. Action never exists without emotion. You cannot induce a man to do anything unless you first lead him to desire to do it. You cannot restrain him from yielding to any desire that may seize him unless you can present another desire with power to neutralize the first. The notion that actions are ever without or contrary to emotion arises from defects in our power of observing and analyzing the mental processes of others. We never make such a mistake concerning ourselves. It is always some one else who is cold and emotionless. We cannot always know what particular feeling or combination of feelings is the

spring of any given action, but when we attempt to account for it our inquiry is never satisfied until we fix upon some feeling to which the action in question may be traced. If this somewhat rough and hasty outline of the relation of emotion to character and action is even approximately correct the appeal to emotion in religion is imperative; without it there are no results. It is persistently asserted that emotional effects will be produced sufficiently by preaching addressed to the intellect. The argument is that the feelings can be reached only through the intellect, and that therefore we need simply to present the truth clearly and forcibly and trust it to awaken the proper feelings. This is a careless application of an abstract truth, and the extreme emotionalist might very properly retort that, since he produces strong emotional effects, we must acknowledge that he has made a strong presentation of the truth. The fact is that the bare truth, no matter how clearly or strongly or gracefully it is presented, fails to stir the feelings of the man to whom it has become a commonplace. He may be interested in the manner of its exposition, but its effect upon his feelings has been wrought out. New truth that is of real and vital importance moves men at once and deeply. But that feeling can be preserved in its first freshness and vigor only by being translated into life and action. If this is not done the feeling begins immediately to die away. The mere presentation of the truth of the Gospel is not sufficient to move the average American audience. The people already believe and fairly understand what we teach. They are even disposed to regard it with favor. What they need is not instruction, but arousement.

The intimate relation between emotional and practical Christianity will receive illustration from a glance at the churches of to-day. Both in their ethical standards and in their religious activities the churches in which an emotional type of spiritual life is fostered are far in advance of those in which the spiritual emotions are repressed and the intellectual and æsthetic features made prominent. In the cold dry air of ritualism and intellectualism spiritual life and activity

suffer a depression that one would scarcely think possible in the presence of the bare declaration of the facts of the Gospel. The inner history of denominational life tells the same story. A change of type in which there is a decrease of the emotional element is accompanied by diminishing activity and success. We may cite as an instance in point the record of the past decade in Methodism as compared with that of the former years. The feeble gains or slight losses of membership in times of great secessions from the Church or during the stress of civil war afford no comforting precedent for our failure in "these piping times of peace." Methodism has become less emotional, and at the same time less vigorous in spiritual effort, both at home and abroad. A study of revivals, both of the great general revivals that have taken place in the past and of the local revivals that have come under our immediate observation, leads to the same conclusion. They are all characterized by a display of profound feeling. In the work of any successful evangelist the appeal to the emotions more or less skillfully managed is very prominent. Two things, however, affect the work of the evangelist unfavorably. From the nature of his work he is led to fix his attention too exclusively upon immediate results, so that he is in danger of losing sight of the permanent effect which is desired and of touching the emotions superficially. At the same time it must be remembered that very often the preaching of the pastor is so unemotional, so purely intellectual, so regardful of dignity and propriety, that after the evangelist is gone the converts are frozen by the contrast.

The genius of Christianity is in perfect accord with this demand for a quickening of the emotional life. Its inmost essential fact is a mighty appeal to our emotional nature. The cross, the center of our faith, awakens at once our indignation, our sympathy, our contrition, our gratitude, our hope, our love, our devotion, and our joy. As this Gospel begins to move and triumph among men, the whole circle of human feelings seems to attend its victorious course. Pentecost is not only a baptism of power, the instauration of a new

spiritual force among men, an entirely novel awakening of conscience and intellectual conviction; it is a very whirlwind of emotion. After the lapse of centuries our hearts still burn within us as we read of the rapturous forthtelling of the "wonderful works of God," the exceeding bitter cry, "Men and brethren, what shall we do?" and the spreading joy as each received for himself the gift of the Holy Ghost and went forth to rehearse the wondrous tale in the ears of others. There is a union of the supposed incompatibles, intense emotion and stability of life, for those who were saved continued steadfast. I might go on through the Acts and the epistles, but memory will readily supply what I would suggest. If we should return to the Christianity of Christ and the apostles, as we are vehemently urged to do, the emotional element will become prominent in our religious life and work. The present advanced and advancing state of psychology should stimulate us to appeal to the emotions with set and deliberate purpose and teach us to direct our appeal with greater steadiness and accuracy of aim, making it possible for us to enlist the whole tremendous force of our emotional nature to deepen and strengthen our religious life.

Jos. W. Van Cleve

Art. VII.—WILLIAM WORDSWORTH.

Priest of nature, philosopher, and embodiment of the deep calm succeeding the fierce storms of the French Revolution, William Wordsworth is the exact representative in reflective poetry of the first half of the nineteenth century. His literary descent is direct and indisputable. He is the summary of one whole century. We trace the currents of thought and feeling of that century in Crabbe, Cowper, and Burns; their confluent streams disappear in the deep ocean of their illustrious and lineal successor. To this poet was given a long life of eighty full years passed with brief exceptions in the mountainous and lake region of northwestern England. There, amid scenes of pastoral beauty, with the simplest home surroundings, and in an affluence of soul developed by "plain living and high thinking," he acquired the independence of mind and spirit requisite for thought at once calm, religious, and philosophical. He became the seer who epitomized in his poems the best results of the great intellectual awakening of the eighteenth century, the mighty upheaval of democratic feeling called the French Revolution, and the subsequent reaction which made Shelley a visionary, Coleridge a mystic, Scott a mediævalist, and Byron a misanthrope. So round is the orb of his splendor that the mind fails at first to grasp its circumference. So Doric is his simplicity that the uncultured ear occasionally fails to detect his harmonies. So delicate and evasive is his high, poetic spirituality that only "the pure in heart" can grasp its richest meaning. Of nature, whom he interpreted, the simplest things offered him thought too deep for tears. Although nature was the source of his deepest inspiration, he was not a stranger in spirit or in fact in the sanctuaries and the palaces of man. He merely felt that the proudest monument reared by man bore no comparison with the humblest of God's creations. Instead of interpreting his peers, he aspired to interpret God in nature. In holding a sympathetic ear close to the heart of nature, he heard in its

mighty throbbings the woes, the joys, the aspirations of all humanity, and thus, through a reverent hope awakened, through a religious admiration growing with advancing years, and through the birth of a love comprehending all that God had made or man might become, he began and finished the great undertaking which with Spartan simplicity he called "Views of Man, Nature, and Society."

What were the facts of this poet's life? What was his appearance? What were the characteristics distinguishing him as a man and modifying him as a poet? Who were his friends and daily associates? What were his infirmities and virtues? Was his career one of happy accident or deliberate choice? What was the peculiar temperament of such a man, whom such a critic as Edmond Scherer defines as less than Milton and yet in English literature to be named first after him? Who and what was Wordsworth, whose life began in 1770 and ended in 1850? William Wordsworth was born at Cockermouth, in Cumberland, and was the second son of John Wordsworth, a law agent. He was motherless at eight years of age and fatherless at fourteen. He was educated at Hawkshead and Cambridge. At Hawkshead the boys were distributed among cottages, each cottage under the supervision of a "dame" who appears to have taken a true motherly interest in her quota. It was at this school that he formed the habit of much out-of-door life. At Cambridge he entered St. John's College, which, if Trinity be excepted, is to Cambridge what Christ College is to Oxford. Here, like many another man afterward conspicuous in letters, he was less desirous of scholarship than general literary culture. Like Emerson and Irving, he was a reader rather than a student; like Longfellow, but in a much less degree, he became versed in languages and literature. Although, according to De Quincey, he was a "dandy" in habits and appearance while at Cambridge, he did not hesitate when twenty years of age to make a pedestrian tour on the continent, and with only a hundred dollars to defray his expenses. At twenty-one he took his degree. Toward the close of 1791, while in France, Wordsworth joined the patriot side of the

Revolution. In 1793 he returned home and published "Descriptive Sketches." They were the beginning of work unremunerative for many years in praise or money. Mr. Matthew Arnold heard Wordsworth say that "for he knew not how many years his poetry had never brought him in enough to buy his shoestrings." In 1800 he received five hundred dollars for his writings from the Longmans, and then waited till he was sixty-five years old for more, when Moxon, the publisher, bought the copyright of his works for five thousand dollars. "Descriptive Sketches" made Wordsworth acquainted with Coleridge, and it is interesting and instructive to note that other men eventually accepted as leaders in literary thought were among the first to recognize the peculiar qualities of his genius. Who would not cheerfully for years remain unknown to general fame when contemporary criticism so discriminating as that of De Quincey invested his power with the halo of genius? However suggestive of Wordsworth's actual ability, "Descriptive Sketches" nevertheless, to quote Professor Minto, present the poet as described in the twelfth book of "The Prelude:"

> Bent overmuch on superficial things,
> Pampering myself with meager novelties
> Of contour and proportion; to the words
> Of time and season, to the moral power,
> The affections, and the spirit of the place
> Insensible.

"Nature was little more than a picture gallery to him." Poor in purse and in sympathy with his country's chronic enemy, he might have fared badly and have missed his vocation, if the first of a series of legacies, which continued to fall to him at intervals, had not enabled him while still very young to enter upon the simple country life of leisure he deliberately chose and always afterward followed as one suitable to a poet. It was at about this time that his sister Dorothy joined him, becoming as much of a help as Caroline Herschel was to her gifted brother, and as tender a solace as Mary Lamb was to the quaint author of Elia. Dorothy Wordsworth's relation to her brother was many-sided, "for both by nature and self-

imposition it was her mission"—to quote that astute observer, De Quincey—"to wait upon him as the tenderest and most faithful of domestics; to love him as a sister; to sympathize with him as a confidante; to counsel him as one gifted with a power of judging that stretched as far as his own for producing; to cheer him and sustain him by the natural expression of her feelings—so quick, so ardent, so unaffected—upon the probable effect of whatever thoughts, plans, images, he might conceive; finally, and above all other ministrations, to ingraft by her sexual sense of beauty upon his masculine austerity that delicacy and those graces which else (according to the grateful acknowledgments of his own maturest retrospect) it would not have had."

Wordsworth's temperament was that peculiar blending of intellectuality and spirituality which often awakens faithful, even ardent love but gives little in return. This was not his fault, for he neither sought friends nor repelled them. De Quincey cries out when hurt by the lack of reciprocity, but fails to see that the friend whom he persisted in loving was not to blame for a less degree of feeling. Wordsworth was full of profoundest feeling, but it was impersonal; he neither gave nor required love outside of his family relations. He needed sympathy; this his sister Dorothy supplied. He expected public admiration and reverence; he awaited them calmly as his inevitable due, and in time they came.

While a literary man, he was a man of few books. His library numbered about three hundred dilapidated volumes; Southey's contained several thousand. Southey read much and described much. He was preeminently a narrator. Wordsworth read little but reflected much. He is profound as a thinker. Wordsworth was full of the unconscious selfishness, the egoism, the small impatiences of the man whose life is in his own thought rather than in the needs and deeds of others; but these infirmities were but the offshoots, the superfluous if unlovely growths of a gigantic oak whose mighty branches were reared to heaven and were for the overshadowing and comforting of those who might be annoyed and even

hurt by the persistent pushing of his whole nature upward. Poet as he was, his ear could not be so tortured, as was De Quincey's, that he would absolutely refuse as did De Quincey to read "Burke's Works" because of the harsh cacophony of the title; lover of flowers and admirer of nature's most delicate beauties, he was not to be deterred from getting at the inside of a book by the mere accident of a buttered knife.

The environment suitable to his peculiar temperament surrounded him from the cradle to the grave. Hence it is that De Quincey, reviewing after many years the even course of Wordsworth's fortunes in leisure, environment, and income, says: "Had I happened to know any peculiar adaptation, in an estate or office of mine, to an existing need of Wordsworth's, forthwith, and with the speed of a man running for his life, I would have laid it down at his feet. 'Take it,' I would have said—'take it—or in three weeks I shall be a dead man.'" In 1796 Wordsworth wrote the tragedy of "The Borderers" for Covent Garden Theater. It was, however, rejected and not published for many years. In 1797 a visit from Coleridge warmed the genius which "hovered over effort but accomplished little." This visit proved to be the needed inspiration. Professor Minto, in speaking of it, says: "The radiant restless vitality of the more variously gifted man stirred the stiffer and more sluggish nature of the recluse to its depths, and Coleridge's quick and generous appreciation of his power gave him precisely the encouragement that he needed." In 1798 "Lyrical Ballads," the joint work of Wordsworth and Coleridge, was published, but so cold was its reception and so limited its sale, only five hundred copies being printed, that the publisher finally made the copyright a present to the authors. And yet "Lyrical Ballads" contained Coleridge's greatest poem, "The Ancient Mariner," and such exquisite pieces by Wordsworth as "The Thorn," "Expostulation and Reply," "Lines left upon a Yew Tree Seat," "Lines composed a few miles above Tintern Abbey," and "The Last of the Flock." "The Thorn" has a touch of the mysticism of Coleridge, and is thoroughly imbued with

the simplicity of its author. It is as suggestive as Schiller's "The Fir Tree and the Palm." In "Expostulation and Reply" one feels the listening attitude of the nature worshiper and the quiescence of the fatalist. This is especially noticeable in stanzas sixth and seventh of "Expostulation" and stanza sixth of "Reply." "Lines left upon a Yew Tree Seat" are replete with a chaste interpretation of the influence of nature upon an imaginative, sensitive spirit; the moral drawn is as unexpected as it is true. In "Lines composed a few miles above Tintern Abbey" the reader feels the sweetness of the poet's spirit. He realizes that he is with one who at times is "laid asleep in body and becomes a living soul." Wordsworth's serene optimism breathes in the lines:

> 'Tis her privilege,
> Through all the years of this our life, to lead
> From joy to joy: for she can so inform
> The mind that is within us, so impress
> With quietness and beauty, and so feed
> With lofty thoughts, that neither evil tongues,
> Rash judgments, nor the sneers of selfish men,
> Nor greetings where no kindness is, nor all
> The dreary intercourse of daily life,
> Shall e'er prevail against us, or disturb
> Our cheerful faith that all which we behold
> Is full of blessings.

The poet's marriage to his cousin Mary Hutchinson was fortunate. De Quincey says that she possessed a "sunny benignity—a radiant gracefulness—such as in this world I never saw equaled or approached." It falls to the lot of few, and least of all to poets, to be associated with two women like Wordsworth's wife and sister. The first, in his own words, was

> A perfect woman, nobly planned
> To warn, to comfort, to command;

the second was

> The blessing of my later years
> Was with me when I was a boy:
> She gave me hopes, she gave me fears,
> A heart the fountain of sweet tears;
> And love, and thought, and joy.

In the intervening years between 1802 and 1814 "The

Prelude" was written (although not published till 1850), another set of the "Lyrical Ballads" appeared, and finally the longest and most elaborate of his writings, "The Excursion." But "Marmion" and "The Lady of the Lake," "Childe Harold," the songs of Moore, and the lyrics of Campbell had already caught and held the public ear, and Wordsworth was destined to a long waiting before the quieter beauties of his style and expression could awaken enthusiasm. From mediæval clash of arms as sung in "Marmion," from outlawed chiefs and border warfare as told in "The Lady of the Lake," from the burning passions and tumultuous discontent of "Childe Harold," men and women were finally to turn and seek with a half religious expectancy in "The Excursion" the dignified, solemn, and yet highest poetic expression of their aspirations, their needs, their daily duties, discipline, and hope, their longing for immortality, their instinctive worship through nature of nature's God.

The careful reader of "The Excursion" will be astonished over and over at its countless beauties. It is like an autumn field in bloom with flowers. Their somber luxuriance and variety baffle enumeration and description. It is to this, Wordsworth's longest poem, that E. C. Stedman's discriminating observation aptly alludes: "Wordsworth felt the sublimity of the repose that lies on every height, of nature's ultimate subjection to law. His imagination comprehended her reserved forces; and before his time her deepest voice had no apt interpreter, for none had listened with an ear so patient as for his mastery of her language. His announcement that

> He who feels contempt
> For any living thing hath faculties
> Which he has never used

was like a revelation." This revelation was made by one whose sensibility was not only exquisitely attuned to lakes and valleys, skies and mountains, trees and flowers, but was quickened, stimulated, and inspired by the highest creative power. His creative power was akin to the poet Blake's inward vision applied to painting. Relative to this rare mental photo-

graphic reproduction suffused with imagination, Stedman further says that in this poet's mind "nature is so absolute that her skies and mountains are just as plainly imaged as in the sheen of Derwentwater; and thence they pass into his verse. He wanders

> Lonely as a cloud
> That floats on high o'er vales and hills."

But, however vividly Wordsworth observed, he was seldom content with simple reproduction, for he "made it a rule for himself not to write on any theme till his imagination had operated upon it for some time involuntarily; it was not in his view ripe for poetic treatment till this transforming agency had subdued the original emotion to a state of tranquillity." It must be admitted, however, that there are long passages in "The Excursion" to read which is like walking over plowed land. They make the heaviest mental footing. They are dull and prosaic, and the imagination looks wistfully forward to the firm soil and clear atmosphere of the uplands of his best verse. In his essay on poetry Theodore Watts justly says that "the mental forces at work in the production of a poem like 'The Excursion' are of a very different kind from the mental forces at work in the production of a poem like Shelley's 'Ode to the West Wind.' In the one case the poet's artistic methods, like those of the Arabian architect, contradict the idea of solid strength—make the structure appear to hang over our heads like the cloud pageantry of heaven. But in both cases the solid foundation is and must be there, at the base. Before the poet begins to write he should ask himself which of these artistic methods is natural to him; he should ask himself whether his natural impulse is toward the weighty iambic movement whose primary function is to state, or toward those lighter movements which we still call, for want of more convenient words, anapestic and dactylic, whose primary function is to suggest. Whenever Wordsworth and Keats pass from the former to the latter they pass at once into doggerel." "The White Doe of Rylstone" is a simple narrative poem with a pastoral setting, and violence is

done to the poem and the poet by trying to trace in the episode of the rallying to the Percys and Nevilles a dramatic purpose for the whole. The poem has suffered much at the hands of the critics and its beauty been obscured because its purpose has been misunderstood. Its prevailing sentiment is in accord with Wordsworth's belief that nature is the great consoler for every painful experience, the heightener of every enjoyment. As true a critic as Professor Minto says: "In purely poetic charm 'The White Doe' ought to be ranked among the most perfect of Wordsworth's poems, the most completely successful exhibition of his fine qualities; nowhere is the peculiar music of his verse more happily sustained or more perfectly in harmony with the noble and tender feeling which here springs as if from infinite depths to flow round and subdue the tragic agony of the incidents. But Jeffrey, who was much too busy a man to enter into a vein of poetry so remote from common, romantic sentiment, would have none of 'The White Doe;' he pronounced it the very worst poem ever written, and the public too readily indorsed his judgment." Taine also, whose oracular, picturesque assertions obtain with those who care more for how a thing is said than about the naked truth of a statement or deduction, dismisses Wordsworth from the company of the great because "the dazzling glare of camps, the pomp of the theater, would have shocked him." He utterly fails to understand the man. Wordsworth is in every line of his best poetry. Taine's summary of our poet is in this wise: "We imagine we hear him say: Yesterday I read Walton's 'Complete Angler;' let us write a sonnet about it. On Easter Sunday I was in a valley of Westmoreland; another sonnet. Two days ago I put too many questions to my little boy and caused him to tell a lie; a poem. I am going to travel on the Continent and through Scotland; poems about all the incidents, monuments, adventures of the journey." Compare this rattling, frivolous verdict of Taine with that of his own countryman, Scherer, who says of Wordsworth: "He is of the stuff whereof the immortals are made;" or with that of Leslie Stephen, who acknowledges that "Wordsworth in his best

reaches a greater height than any other modern English-
. Other poetry," adds Stephen, "becomes trifling when
are making our inevitable passages through the Valley of
Shadow of Death. Wordsworth's alone retains its power.
love him the more as we grow older and become more
ply impressed with the sadness and seriousness of life.
. . And I take the explanation to be that he is not merely
melodious writer, or a powerful utterer of deep emotion,
a true philosopher."

As Wordsworth's choice of simple subjects has been mis-
for a dull simplicity, so his efforts to define his ideas
the language suitable for a poetic medium were long misun-
stood. It is now generally believed, however, that, not-
withstanding such poems as "Peter Bell" and "Goody Blake,
his intention was that the more direct and colloquial and idio-
atic the expression, the more powerful would be the final
and permanent effect. But in writing about rustics his pur-
was not to use their corrupt vernacular, but the simplest,
rest, most ductile language possible to convey his meaning.
He himself says: "If the poet's subject be judiciously chosen
it will naturally and upon fit occasion lead him to passions
the language of which, if selected truly and judiciously, must
necessarily be dignified and variegated, and alive with meta-
hors and figures. But no 'foreign splendors' should be inter-
woven with what 'the passion naturally suggests,' and 'where
the passions are of a milder character' the style also should be
subdued and temperate." As his theory of language suitable
for poetry as well as many of his subjects were criticised with
ridicule, so his plan of which "The Prelude" is the elabora-
tion amused the multitude to whom naked and majestic
honesty is stupidity or foolish simplicity. In it Wordsworth
solemnly reviews his personality, his mentality, and the whole
drift of his life to see whether he is a chosen prophet of lofty
truth. It is this religious attitude toward his proposed voca-
tion which is in part its seal, in part the measure of his great-
ness. How few can understand the revelation of a soul! In
"The Prelude" he is "in his period of highest energy and

imaginative light." Much has been said by way of definition of Wordsworth's ethics. Whoever embraces with sympathetic thought only a few of his poems, such as "The Happy Warrior," "Ode to Duty," "Intimations of Immortality," "Lines composed a few miles above Tintern Abbey," and some of the finest passages in the longer poems will understand this poet's ethical teachings far better than he could by reading the most elaborate essay on his works and their inclusions.

To those who believe in physiognomy Wordsworth's poetry was prophesied in his face. Like Lamb and Pope, while mean in person, he possessed a countenance illuminated from within. De Quincey considered his resemblance to Milton remarkable, and as Milton, so was he, for his soul 'was like a star, it dwelt apart.' That beneath an outward calmness the fires of his being burned with consuming intensity is evidenced by the fact that he appeared at forty like a man of sixty. He suffered as other men do from adverse criticism. But he had learned the secret of extracting the sweet from the bitter; he knew that heaven's favorites are

> By force of sorrows high
> Uplifted to the purest sky
> Of undisturbed serenity.

Perhaps the epitaph in Grassmere church best sums up Wordsworth's place in literature, his place in his generation, and the spirit of his teachings:

> To the memory of
> William Wordsworth
> A true philosopher and poet,
> Who by a special gift and calling of Almighty God,
> Whether he discoursed on man or nature,
> Failed not to lift up the heart to holy things,
> Tired not of maintaining the cause of the poor and simple,
> And so, in perilous times, was raised up to be
> A chief minister, not only of noblest Poesy,
> But of high and sacred Truth.

Mary Harriott Norris

Art. VIII.—RELIGION AND THE SOCIAL LIFE.

Whatever religion is, unless it affects for good the all-around life it is lacking in some essential feature, and sooner or later will be displaced by a religion which will touch the whole life of every individual for the highest good. It is my own belief that the Christian religion is fitted to influence decidedly for good the all-around life, and that there is ample demonstration of this. One objection which is made to this religion is, that it becomes impracticable, so thoroughly does it enter into every vital matter with which we have to deal. We deny that it is impracticable only as we make it so—but the objection proves how deeply the Christian religion affects all affairs.

The social life of a people embraces their pleasures, companionships, domestic relations; consequently their habits, expenditures, and, of course, their virtues and vices. It is inclusive of capital and labor and their relations; of the question of social equality, which means vastly more than mere suffrage. The complexity of the social life of a people, especially of the so-called Christian nations, constitutes a most perplexing problem, one with which the Christian Church is compelled to deal. At this writing there are indications that it presents by far the most formidable difficulties with which the Christian forces must cope in the new century. The phenomenal increase of wealth, and its combinations into trusts so stupendous that even the nation is showing evidence of alarm; the world-movement of trades-unionism to protect itself against what it believes will prove tyrannism and imperialism of a new and destructive kind; the aggressive steps taken by some of the Southern States to restrict the negro vote; the increase of divorce and crime; the undercurrent of agnosticism and skepticism throughout the country; added to which is the tendency of the multitudes to break down the sanctity of the Sabbath in turning from the services of the Church and taking to the fields,

streams, and parks—all this occasions the reflections whether the Church of the century will be able to influence the scholar, the financial magnate, the average citizen, whose life is so strenuous as to call for relief from serious thinking one day in the week; whether Christianity is adequate to segregate and conserve the forces of civilization and to maintain over the new condition the same moral supremacy which characterized it during the century past.

It would be impossible to answer these questions were it not that Christianity as a system of truth is philosophically based, and that underlying it are the four fundamental doctrines: 1. The fatherhood of God; 2. The brotherhood of man; 3. The Saviourhood of Christ; 4. The friendship of the Spirit. These doctrines are all characteristic of Christianity. They belong to no other system. So all-comprehensive are they that the Ten Commandments are the immediate offspring of them. Had there been given no commandments one would, having these, infer that adultery, false witness, theft, murder, covetousness, are forbidden. In other words, the Decalogue, though it comes early in the development of the system, is natural to it, and in process of time would have flowed out of the four doctrines herein given. These fundamental doctrines are the philosophical basis of the Decalogue. The Decalogue finds its truth not in the fact that it is in the Old Testament, but from the larger and deeper fact that these other things are true. This is apparent when the Golden Rule is considered. What is its basis. Surely not the fact that the Saviour announced it. Confucius, in its negative form, had done the same. The Saviour announced it because it is natural to his system. The Sermon on the Mount, which is the constitution of the Kingdom, rests upon the absolute doctrine that God is the Father of all and humanity is a brotherhood—the central Person of that brotherhood being Christ himself, and the Administrator of that brotherhood (Christ having gone from the earth) is the Spirit. These are the doctrines of the Christian system. Men should love God as the All-

Father with all their heart, mind, soul, and strength. This is God's right and man's natural duty. As a member of the brotherhood, each should love his neighbor as himself—for brothers are supposed to love each the other with such affection. The interpretation and application of these doctrines to the new-century life is the paramount duty of the Church. Traditionalism, mere dogmatism, will prove inadequate. It is because of this that naturalism rather than supernaturalism is emphasized in this interpretation. And we do truth itself a service by establishing it upon a natural basis, when we can do so, without resorting to the supernatural.

Two forces have sought to deal with the social life—philosophy and religion. In early times philosophy partook largely of the nature of religion. Even now they cannot be separated altogether. The acutest logician will discover that they interflow. A religion which is not founded upon truth that lies deep in the constitution of things is of little worth. Philosophy which is not permeated with a serious search for God, and with inquiry into the actual relations of God to man and man to man, is of no consequence. Thus they stand together. Anciently the philosophy of the Greeks was best, and widest awake to man's real struggle. The Epicureans said: "Have a good time within moral limits." "Eat, drink, and be merry, for to-morrow we die." The Stoic withdrew from merrymaking. He remained among men, deadened the finer sensibilities, manifested neither interest nor emotion, suffered and received all things without murmuring, sought to be moral and was thoughtful. Both failed. They are monumental for an honest and scholarly attempt to solve life's problems for the individual and society, and also for their conspicuous failure to do so. The life of man is too intensive and inclusive. Those philosophies cannot grasp the life of this century. Asceticism has never been popular, as it is unnatural, and it has no recognition whatever in this generation. It will take nothing less than a great religion, established upon the broadest truths, to redeem man in any condition. A mere philosophy cannot do it—nor can a re-

ligion unless surcharged with masterful and healthful philosophy. Nor can such a religion alone. A scholarly personality must interpret and reinforce it—a personality which knows its latitude and longitude and is burdened with the paramount duty of bringing the world to its feet. Such a personality the Church must be. We believe such a religion is Christianity.

The Renaissance of the fourteenth and fifteenth centuries is yet potential. But educational method has changed and the standard has advanced. The Renaissance of commerce of the nineteenth century has resulted in a world trade and the aggregation and consolidation of world corporations—business methods have changed and are constantly changing. The religious awakening under the Wesleys was the logical sequence of the doctrinal preaching and agitation during the period of the Reformation, producing a nonconformist movement, from which—if right to individual judgment in matters of religion meant anything—spiritual quickening had to result. In the strength of that revival, which resembled more nearly the religious awakening that followed the preaching of the apostles than any since the Christian era, Protestant Christianity has largely gone to this day. The theology of that time has largely remained. Much of the same method is yet used. It is supposed that the Church will be conservative when its symbolism and methods are attacked, but what if they be found inadequate? There can be no question but the various denominations of this country came out of the civil war weaker than they went in. Since then the denominations which control the American sentiment have remained divided. New and living questions have pressed to the front which, as never before, call for the reuniting of these great denominations. Not only the fraternization of all Protestant bodies is demanded, but the consolidation of the bodies which represent nearly the same beliefs. A united Protestant Church is needed to meet a united capital and a united labor and a united Roman Catholic Church. The Methodism of Canada and of Aus-

tralia have set to all denominational bodies of the same or similar beliefs a splendid example in this respect. We are in the Renaissance of a new movement, demanding much of the Church. This movement is felt in university centers, in the throbbing life of the great cities, and in the commercialism of the age. Christianity will be the most powerful of the religions, by all odds, in shaping the conscience and conduct of the nations. Roman Catholicism is girding itself for the responsibility with the one advantage of solidarity in its favor. Protestant Christianity, which created democracy in government and which means everywhere a free Church and the right of unmolested opinion in matters of religion, is manifesting commendable zeal in aggressiveness. But much is expected of Protestant Christianity. Responsibility was never so great. The world-movement will become more and more powerful in commercial and political circles. It certainly is now demanded that Protestant Christianity shall rise to the present need and present solidarity in organization. Whether it has the life to do so is to be seen. Presbyterianism has boldly but partially sought to adjust herself in compiling a briefer and a revised creed, but the stupendous present duty of that earnest community is to get itself together into one organic body. This is the problem of Methodism, the organizations of the Baptist belief, etc.

The prevision of Protestant Church leaders is too acute not to see the paramount necessity of (1) at least such organic union as that herein suggested; (2) a restatement of doctrine striking out the speculative and presenting a simple set of comprehensive truths which at once appeal to the common sense of thoughtful men; (3) driving the ethical principles of Christianity deep down into capital and labor; (4) emphasizing with renewed zeal personal responsibility to God and brotherly obligation to brother, not only because the Scriptures demand it, but likewise because the perpetuation of society demands it. Love is the only conservator of the race, and it can be made to appear so because God says so; and he says so because there is no other way. It is upon

this method, or something akin to it, that the present accelerating commercialism is to be subdued and brought to the adoption of Christian principles. All our social questions are to be thus settled. Traditionalism will not settle them. Historic authority has lost its hold on the public just as certainly as it has lost its hold on the university. In the great commercial centers and among the multitudes where the Church still holds sway it does so because it appeals to reason and conscience on the larger basis of fact, thus compelling business classes to recognize a present-day God and an absolute present-day conscience as the only securities for future business or future joy.

Man may be said to have a fourfold life: 1. A life intellectual, which prompts him to study and invent; 2. A life commercial, which allures him to business—he lives this life in the world of finance; 3. A life social, which includes his domestic and political affiliations as well as the usual social functions; 4. The life spiritual. Now, it is plain that any social life which crushes the intellectual or paralyzes the commercial life by habits of extravagance, so as to cripple integrity and lead to hurtful indulgence; which dwarfs or deadens the spiritual, is unnatural and must be declared bad. Any commercial life which corrupts the political, debases the intellectual, destroys the spiritual, is likewise unnatural and must be declared bad. Any so-called spiritual life which blights a wholesome social or intellectual life is likewise vitiating. This fourfold life must be made congenial and in such a way that healthfulness will result, and the whole man, and the whole body of society, be stimulated and built up. Is such a Utopian state possible under the Christian system? Dr. Richard T. Ely, of the University of Wisconsin, than whom there is no higher authority in this country, unhesitatingly gives an unqualified Yea. It can be realized through the ethical principles of Christianity. That is to say, if the negro of the South is unfitted to cast his suffrage intelligently Christian ethics side in favor of the State, and the question of equality, notwithstanding the Fifteenth

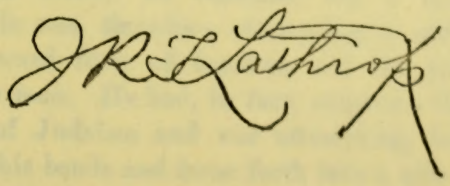
Amendment, can be adjudicated upon a basis broader and more enduring for the negro as well as for the State. This same interpretation applies to capital and labor. Christianity will not permit tyranny of either over the other. They only rightfully act when they act to the highest good of the other. Neither greed nor injustice can dictate the policy for either; love only can. The very announcement of such a truth reveals at once the long step which modern life must take to stand square with Christianity. In this Christianity can be dogmatic. Here she is supremely authoritative. At this point Christianity holds a due balance in man's fourfold life. Christianity is the law of balances in human life. Plainly, then, any one feature of man's life can come into the ascendency to the hurt and death of the others. The Church cannot do better than set forth the Christian religion as a law of equipoise. For man to enjoy freedom in this fourfold life means everything to him. It is this which Christianity proposes to bring. It alone has the perfect law of liberty. "If the Son therefore shall make you free, ye shall be free indeed." "I am come," said Christ, "that they might have life, and that they might have it more abundantly." In other words, no life which nature has intended man to live must perish—otherwise the man is so much lost. Christianity is the conservator of life, and because it is so it is the conservator of man. It is intended to kill no life save the life of sin, which is unnatural, and never has been or will be sanctioned by nature. "The stars in their courses fought against Sisera." Here, then, is a social doctrine in which is the whole push of nature and Christianity. For, depend upon it, the religion of Christ in its regenerative and revolutionary processes always imparts three things to the individual: 1. It develops conscientiousness. 2. It quickens the sense of propriety. 3. It raises the question of expediency. The first asks, "Is this right, according to Christian standards?" the second, "Is this proper for *me* to do, considering my commitment to the Christian system?" the third, "Even if it is apparently not wrong, is it expe-

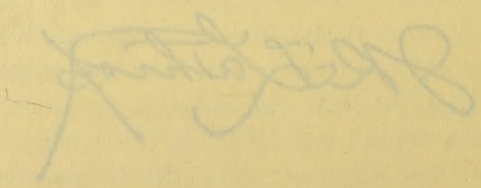
dient for me to do so? Will my doing so afflict a weaker brother, and cause him to stumble?" The Church cannot solve every specific matter, but these are the principles the great apostle drew from the spirit of Christianity, and they are applicable to every conceivable problem with which man has to do. Educated Christian conscience cannot ignore the question of the highest good, and it can be trusted in its solicitude to reach high ethical conclusions.

This is an effectual and safe working basis for the Church, and experience has proven the futility of legislative dictation or peremptory command touching any feature of man's social life. Everyone enjoys the exercise of making up his own mind. Protestantism has contended for liberty of individual judgment, and whenever the Church deals either with the public or the individual on the broader basis of counsel rather than dictation, persuasion rather than legislation, seeking to do no more than set forth the ethical truths which must control Christian conduct, it is beyond question the most rational and potential attitude which the Church can assume. The Roman Catholic Church has always maintained to its communicants the attitude of ecclesiastical imperialism. Right of judgment in morals rests with the bishops, of whom the pope is first. Protestantism yet struggles with the peculiar problem of adjusting its ecclesiastical system to the right of individual judgment, which is fundamental to its life. The balancing of the religious and the social is a fine piece of art. It is generally recognized that the Church would prove recalcitrant to duty did she not declare unequivocally a judgment upon many matters, and this she has done upon the Sabbath, the liquor, the divorce, and kindred questions. These are of such a kind that the Church can speak upon them with authority and boldness and maintain her right to speak. But there are other matters, such as partisan political affiliations, the arbitration of differences between capital and labor, in which she can do no more than lend her influence. That this is powerful the recent unseating of Mr. Roberts from Congress aptly shows.

When it comes to social functions the Church discovers her limitations again. A dictatorial policy, or legislative enactments against particular social functions, has not, with us, resulted in any decided benefit, but with many it has produced actual harm, because the whole functional life cannot be set out in program by the Church, and the cataloguing of some things and the omission of other things equally baneful, the different view-points of ministers and people occasioning diversity of judgment—these things make it supremely wise for the Church to treat its communicants as men and women, capable of determining some matters for themselves. When that feature of social life which has to do with the pleasures of the people is considered there are three principles which the Church can emphasize with effectiveness: 1. What is wrong to the individual he must turn from. This is a principle which, if conscientiously exercised, will do two things: (1) It will preserve the purity of the individual; his manhood, etc. (2) It will save him from the spirit of tyranny and dictation. To *him* it is wrong. That is sufficient. Let him turn from it. 2. What *seems* wrong turn from. This is to "abstain from all appearance of evil." It is the individual giving to righteousness the benefit of his doubt. To turn from that which seems to me wrong is a plain duty. 3. John Wesley's rule, than which not anything wiser was ever framed: "The taking such diversions as cannot be used in the name of the Lord Jesus."

Finally, the Church has one duty higher than the mere ethical. Her supreme mission is to preach the Gospel of regeneration. Jesus Christ must be presented as the living Saviour whose name is Jesus because he will save the people from their sins.





Art. IX.—THE ETHICAL ASPECT OF PAUL'S CONVERSION.

It is the fundamentally ethical significance of Paul's conversion that has made the event memorable in universal history. No other considerations, whether theological or philosophical, should ever be permitted to obscure this great prime factor in the transaction at Damascus. The event marked a spiritual transformation, a work of divine grace, a revolution in the inner man; the accompanying phenomena were but secondary and incidental.

For Paul the two systems, Judaism and Christianity, were mutually exclusive. There could be no compromise between them. Either salvation was by the works of the law and the Messianic kingdom was to be brought about by Pharisaic zeal, or else the Messiah had already come to a people whose vaunted righteousness stood condemned as worthless before the bar of reason and conscience (Rom. chap. vii). If Jesus is an impostor his name must be persecuted to the death; if Messiah, he must be proclaimed so to the world.

The exact point of transition in Paul's case cannot be located. The expression "kicking against the goads" implies a painful struggle, but by no means a conscious deliberation on the subject of accepting Christianity. He remembered afterward that the new faith had broken in upon him without warning; yet there was an actual struggle which, unrecognized in its true significance even by Paul himself, was revolving about the Nazarene. For Paul's zeal was for righteousness—not merely an outward, but a spiritual, righteousness. He was, therefore, attempting to serve two masters, the outward form of legalism and the spiritual ideal of the inner man. He had, in fact, outgrown the narrow limitations of Judaism and was attempting, however blindly, to break his bonds and issue forth into a new world of thought and action. So, half consciously, the struggle in

the mind of the young Pharisee had proceeded, in spite of all efforts to satisfy conscience by means of a fanatical zeal for the law, until at last the whole structure of his Judaism was undermined and ready to crumble into dust in the presence of a higher truth. For Paul this higher truth was the freedom which was to be found in the assurance that the Messianic era had already been ushered in and was no longer to be purchased from God on the debit and credit basis of legalism. Can the mind of genius continue ever blind to the truth? Sooner or later, with intuitive insight, he is bound to recognize it. So Moses realized that Israel had another destiny than bondage; so the prophets of Shiloh knew that the true religion was of more importance than all the kingdom of Solomon; so Hosea learned that Jehovah is a God of love as well as of justice; so Jesus of Nazareth recognized in himself the Messiah. From the human standpoint this is intuition; from the divine side it is revelation; in fact it is both—the divine gift to the prophets of all ages.

It is useless to argue that Paul's break with legalism resulted from an elaborate doctrine of a vicarious atonement evolved by him from meditation upon the sacrificial significance of the cross in connection with the Christian interpretation of Isa. liii. The most advanced Jewish thought never doubted but that the Messianic era was to be one of lofty and spiritual righteousness in which a new heart should be given to men. But it was the Nazarene, the despised and crucified One, who had now actually succeeded in exemplifying this spiritual righteousness in his own life—who had stood in the presence of his generation as a type of the righteousness which is by faith, as Abraham's was before ever the law was given (Rom. chap. iv). Paul knew in his heart that this was true; and no rest was possible for him, being the man that he was, until he acknowledged it to himself and to the world. In comparison with this recognition of the higher righteousness of Jesus the doctrine of the atonement is but an incident of not the slightest moment in explaining Paul's break with legalism. Paul's hostility to

Christianity could never have been incited by Jesus's character or spiritual teachings or antilegalistic utterances. All these things must have touched a sympathetic chord in Paul's innermost being. But, for Paul, Jesus was not, could not be, Messiah; therefore he was a dangerous, even though self-deceived, impostor; and for this reason alone the sect which he had founded must be stamped out at once.

The journey of six or eight days across the desert to Damascus must have been for Paul a time of deep reflection. Not only would he reexamine most critically the nature and grounds of his own personal righteousness, but he would consider again the whole case as it stood between himself and the persecuted Christians. As he approached the Syrian capital the scenes of renewed persecution would inevitably rise before his mind in connection with the remembrance of the deeds of horror already accomplished. A bigoted and unprincipled fanatic is ever able to stifle the first suggestion of such thoughts. Not so the sensitive and reflecting soul of Paul. The question, "Saul, Saul, why persecutest thou me?" may well have been the culmination of a most searching self-examination; it must have come also like a stunning blow, a withering rebuke of conscience now permitted to give judgment when the evidence had been at last summed up. What answer was possible supposing Paul to be honest with himself and with his God? Grant this Jesus to be a shameless deceiver; even so, his followers are merely his dupes, and at least they stand ready to die for their faith. It is true that their preaching of Jesus as Messiah threatens the very existence of the Pharisaic party, if the nation at large shall come to believe that the true Messiah has come and been rejected. Nevertheless, Paul's sense of justice must tell him, in the lull of his fanaticism, that a bloody crime is being committed in the name of religion. Is this too great a task for Paul's own conscience to perform? Is he so convinced of the righteousness of his cause that to question it would be impossible? If so, the grace of God cannot help him; but if not, it is already at work in his heart.

Beyschlag, fearing lest the naturalness of Paul's conversion should render an objective appearance unnecessary, has piled up "mountains of difficulties" between Paul and Christianity, and has magnified these "mountains" out of due proportion. He admits that Christ can help Paul in so far as Paul's inner disposition is at one with Christ; but he argues that the help cannot come simply in an inward manner, since the within is closed by a door of passionate fanaticism; and therefore that an objective appearance was required in the very nature of the case. Beyschlag's argument is in danger of proving too much. We are loath to believe that the witness of the first martyrs, together with an innate sense of justice, aided by the grace of God, was not enough to bring Paul to his senses. If not, then he would not have believed if one came to him from the dead.

What was Paul's final solution of the ethical dilemma in which he had gradually become involved? The dilemma was manifold. With all his zeal for the law he had never freed himself from the lurking presence of unlawful desires, and his hunger and thirst after a higher righteousness still remained unsatisfied. But now there had flashed through his soul the awful truth that his zeal had been leading him through a career of crime which his best instincts rebuked and condemned. He must choose once for all between his baser and his higher self. If Judaism was in the wrong, then Christianity was in the right: there could be no compromise between them. Paul's conversion resulted from the condemnation of his own conscience, the sudden realization of the violence he was doing to his own best instincts. His solution consisted in an immediate and final choice; and in rejecting his baser self with its fanatical zeal he realized not an imputed but an actual righteousness coming to him as a free gift; he became conscious of a spiritual oneness with God; he recognized in the voice of his own conscience the call of the Spirit; and he saw the persecuted Jesus actually unveiled within him as the risen and glorified Messiah. "It was a break in the innermost texture of his being, involving

his moral existence and silencing all other voices" (Holtzmann; comp. Phil. iii, 8). "The process of conversion was anything but a cold calculation of thought; it was, on the contrary, a deeply moral act of obedience of a tender conscience to the higher truth which irresistibly forced itself upon him, an act of splendid self-denial—the giving up of the old man and his whole religious world to death" (Pfleiderer).

In brief, then, the ethical process of Paul's conversion may be summarized under four headings: (1) Paul's dissatisfaction with the inadequacy of legalism to satisfy the actual needs of his soul. (2) The sudden realization that legalism had led him to outrage his own best instincts, and the simultaneous realization of a law within him more imperative than legalism. (3) The consequent inference that Judaism was in the wrong and that Jesus was Messiah. (4) The break with legalism on the ground of the higher type of spiritual life exemplified in the character of Jesus himself.

In Paul's case the realization of the truth, and of his call to be an apostle to the Gentiles, came with a force and vividness which made it seem a divine revelation—*and so it was;* such a realization would have been impossible but for the direct operation of the Spirit. But Paul does not view this commission as dependent simply upon a divine revelation received at the time of his conversion; he bases it besides upon an actual appearance to him of the risen Christ (1 Cor. ix, 1; xv, 8, 15; etc.); and it was this fact which gave his apostleship a guarantee before the world which it could have acquired in no other way. It is only upon such evidences of a personal revelation to Paul that the vision hypothesis of Christ's appearance at Damascus goes to pieces; the attempted refutations of that hypothesis on the ground of ethical and theological analysis are not destined to succeed.

Arthur Bumstead.

Art. X.—THE FAITH OF SOCRATES.

Socrates lived from 470 B. C. to 400 B. C. Within the period of his life Athens rose to its greatest eminence commercially, politically, and artistically, but before his life's end Socrates saw her lose most of her importance. Throughout the latter half of this time Socrates himself was engaged in cross-questioning citizens, teaching others, and conversing with his followers upon philosophical subjects, enforcing his great doctrine that he who knows the right from the wrong will follow the right and leave the wrong.

Though physically almost repulsive in appearance, in strength and endurance Socrates was surpassed by few. He wore the poorest clothing, went barefooted summer and winter, ate only the scantiest amount and poorest quality of food, except in the contests in eating and drinking in which the Athenians sometimes engaged. On such occasions he was said to surpass all in the quantity consumed. In his service as hoplite in the campaigns of Potidæa, Delium, and Amphipolis his powers of enduring hunger, thirst, and cold were such as to make him famous among the soldiers. Along with this physical endurance he had great powers of mental concentration. Many stories of this faculty are reported. Among them is one which goes to show that, becoming involved in a problem, he stood in the same spot for twenty-four hours, hardly moving a muscle, until he had worked out a satisfactory solution. The amount of truth contained in these stories is, of course, a matter for speculation, but the fact that the stories obtained permanency and were numerous indicates that his powers of concentration were well known among his contemporaries.

He was a very religious man, never failing in his respect for the gods, and he was the best of citizens, though in his observance of both political and religious duties he was always careful to show his regard for the great principles which the institutions represented rather than for the insti-

tutions themselves. But all these characteristics are insignificant as compared with the great governing principle of Socrates's life. This principle cannot be better represented, I think, by a modern term than by the word *faith*. It would be a long and arduous undertaking to prove the following statement; I shall simply make the statement and explain what I mean: *The end of every conscientious man's striving to do the right is a faith in something exterior to himself.* By this is meant: When a man gets an ideal of right and strives to attain it his ideal of right will constantly grow and become a higher and ever higher ideal. The more perfect this ideal becomes the less is the man satisfied with his ability to reach the absolute right. The reason for this is that he naturally becomes more and more assured that he never can know surely and unfailingly that his ideal is right. The final step, then, is a craving for something outside of himself which can be relied upon as an absolute guide. This the modern seeker after truth finds, if he find at all, in Christ, not Christ's life as an example but Christ himself, faith in whom works salvation and peace.

This exterior object of faith Socrates, not knowing Christ, found in what he reverently called his *daemon*. This so-called *daemon* (unfortunately we have no exact English equivalent) Socrates held in the highest reverence, and he said that he never failed to obey its mandates. It consisted, as he said, in a constantly recurring divine voice, always a restraining, never a positive force, yet so regular and insistent that he could never be deceived as to a course of action; for when the voice did not restrain he was always sure that his course was the right one.

Although invariably obedient to this divine inspiration, Socrates was in the habit of referring to it in a familiar even playful manner, and this external attitude of his toward the *daemon* has led some to doubt his seriousness in regard to it and to believe that it was only one of Socrates's metaphorical ways of speaking. And yet his avowed dependence upon this voice for all his actions can leave but little doubt

that it was not only a real thing to him but the great active principle of his life. That this *daemon* corresponded to the faith in something external which most great moralists have sometime found I draw from the following: Socrates constantly averred that the only respect in which he was superior to others in knowledge was that he knew that he knew nothing, while other men thought that they knew something; and the great mission of Socrates's life, as he conceived it, was that he should go about the city convincing men of their ignorance.

Let us apply now the moral principle mentioned above to the mental character of Socrates. Morals were his whole concern; he was an ethical teacher, he professed to subordinate everything to the right knowledge and the right action; as far as we can see he succeeded in doing so in his own life. In avowing, then, that he knew nothing Socrates must have meant primarily that he knew nothing morally. I take it that thus he had come to that point where he owned his inability to find an absolute standard of right and wrong in himself, and when he came to this point the restraining voice within him provided the external criterion of which he found himself so much in need. Can anyone who believes in a merciful Father doubt that the voice was divine?

The results of this faith upon Socrates's life were tremendous. He could undoubtedly have become one of the greatest statesmen even of Greece, but his *daemon* forbade a public life. Indirectly his *daemon* drove him to his great mission —convincing men of ignorance. When he had once entered upon this course, his *daemon* absolutely refused to allow a withdrawal from it. By calling down upon himself the wrath of the great men whom he publicly confused and confuted he was finally brought to trial for his life, and was condemned and executed.

But the greatest result of all was that absolute regard for truth which a confident belief in a right course of action naturally produces, a sublimely noble characteristic which Socrates possessed in its fullness. All really great moral

teachers have had this absolute regard for truth, coupled with a reliance upon its final victory. Not only have they always had respect for it, but they have had a courage of conviction sufficient to induce them to stand firmly upon their principles. The *strength* of these great men is at last the virtue that has won for them the love and esteem of the world. Perhaps the greatest words Jesus ever uttered were those in reply to the queries of Pilate: "Thou sayest." Along with these may be reverently placed the words of St. Paul: "None of these things move me, neither count I my life dear." St. Augustine, Savonarola, Huss, Wyclif, Luther with his "Here I stand, I can no other," all attained the same high standard. The strength, the sublime moral courage of these was the result of faith. May we not readily concede as much to Socrates? Groping in the dark no doubt he was, yet a true apostle of faith if ever helpless man might be.

Wm Prentiss Drew

EDITORIAL DEPARTMENTS.

NOTES AND DISCUSSIONS.

THIS *Review*, the oldest of its class in America, is now well into its eighty-fifth volume. The Publishing Agents, in their report to the General Conference of 1896, said, "The *Methodist Review* has always been published at a loss." That statement of fact was true for eighty-three years. It is no longer true, for the Publishing Agents reported to the Book Committee at its annual meeting last February that the *Review* is now paying expenses. Its circulation is larger than that of any other of its kind.

A NATURALIST ON ELOQUENCE.

THE difference between eloquence and poetry Renan thought to lie in "a peculiar harmony, a more or less sonorous ring" which belongs to the latter. Upon this the discerning comment of John Burroughs is that the "sonorous ring" belongs to eloquence, which is nearer to all mankind than is poetry, eloquence touching as it does the primal chords which are in common human nature. Many who care nothing for poetry feel the power of eloquence. Eloquence, as Burroughs says, sways both the reason and the emotions. It is "a wind that fills every sail and makes every mast bend;" it is "a torrent, a tempest, an army with banners, the burst of a hundred instruments of music;" there is "something martial in it, the roll of drums, the cry of the fife, the wheel and flash of serried ranks." It is a mighty practical force, a factor in the great world of actual affairs; its end is action; its basis is earnestness, vehemence, depth of conviction. There can be no eloquence without earnestness; a cold or languid manner goes not with it. The speech of Demosthenes was described as "vehement reasoning, without any show of art; it is disdain, anger, boldness, freedom, involved in a continual strain of argument." Eloquence marshals together facts and considerations, imbues them with passion, and hurls them

swiftly like a charging army upon the mind of the hearer. It produces physiological effects, thrilling the nerves and stirring the blood. Burroughs thinks it must have been almost a dissipation to hear a man of great personal magnetism and vehemence of utterance, like Father Taylor; because under his tremendous rush "one's feelings and emotions were all out of their banks like the creeks in springtime."

The throb of eloquence may be felt both in prose and in verse. The prose writings of Tacitus and Gibbon and Ruskin, says Burroughs, often swell and beat with a noble eloquence. Byron is eloquent in verse, witty, brilliant, kindling the fancy and stirring the blood in a way which made Goethe say that much of Byron's poetry should have been delivered in Parliament in the form of speeches. Browning's "How They Brought the Good News from Ghent to Aix" is regarded as a fine sample of poetic eloquence by John Burroughs, who says: "Of its kind there is nothing in the language to compare with it. One needs to read such a piece occasionally as a moral sanitary measure; it aerates one's emotions as a cataract does a creek." Burroughs tells us that the poetry of Scott and of Macaulay abounds in eloquence; that among our own poets Halleck's "Marco Bozzaris" thrills with fiery eloquence; that Dr. Holmes's "Old Ironsides" is a rare piece of rhymed eloquence; and that the chief value of Mrs. Howe's "Battle Hymn of the Republic," or Stedman's John Brown poem, or Randall's "Maryland," or Whitman's "Beat! Beat! Drums," is their impassioned eloquence.

It is not a wrong opinion that power and mastery in eloquence is one of the most precious of human gifts; that genuine eloquence is too rare a product to be valued lightly—a noble and elevating excitement, so good and so refreshing that whether in the pulpit or in the forum, in speech or in writing, in prose or in poetry, we lament its scarcity and long for more of it.

As a sample of prose having the "sonorous ring," Burroughs cites a passage from De Quincey's essay on "The Philosophy of Human History:"

> The battle of Actium was followed by the final conquest of Egypt. That conquest rounded and integrated the glorious empire; it was now circular as a shield, orbicular as the disk of a planet; the great Julian arch was now locked into the cohesion of granite by its last keystone. From that day forward, for three hundred years, there was silence in the world; no muttering was heard; no eye winked beneath the wing. Winds of hostility

might still rave at intervals, but it was on the outside of the mighty mass, it was at a dreamlike distance; and, like the storm that beats against some monumental castle, "and at the doors and windows seems to call," they rather irritated and vivified the sense of security than at all disturbed its luxurious lull.

Burroughs asks us to say whether eloquence or poetry predominates in this extract from Carlyle's *French Revolution:*

In this manner, however, has the Day bent downwards. Wearied mortals are creeping home from their field labors; the village artisan eats with relish his supper of herbs, or has strolled forth to the village street for a sweet mouthful of air and human news. Still summer eventide everywhere! The great sun hangs flaming on the uttermost northwest; for it is his longest day this year. The hilltops, rejoicing, will erelong be at their ruddiest, and blush good night. The thrush in green dells, on long-shadowed leafy spray, pours gushing his glad serenade, to the babble of brooks grown audible; silence is stealing over the Earth.

"Men chatter of the passing away of eloquence," says Dr. A. J. Lyman to students preparing for the ministry. "Nonsense! It is only the passing away of grandiloquence. True eloquence is manhood in action—the soul on fire and in fit utterance—and that is never out of style." An undergraduate once said of a preacher of whom he was fond, "He reads the Bible not only as if he thought it the most important of books, but as if he thought we thought so." There is one of the secrets of eloquence—a sympathy, a community of feeling realized between speaker and hearer.

Daniel Webster said, "Eloquence does not consist in mere speech; it is derived from the man, the subject, and the occasion." In sacred eloquence it is enkindled spiritual passion; it is utterance vehement and quivering with the tumultuous eagerness of a burning desire and a noble purpose to convince, persuade, move, and save. The use of eloquence in the pulpit is for the purpose of victorious personal appeal, as was implied by Phillips Brooks, in his Yale Lectures:

What the melody of a hymn is to its words, that the eloquence of the preacher is to his truth. . . . Words, like notes or colors, may lead from truth to duty, or they may stand helpless, leading from nothing to nothing. We are afraid of eloquence nowadays, and no doubt our fear of it has borne good fruit. . . . It has gone out of favor in our colleges. It only lingers in our pulpits here and there. The fact that there is where it lingers makes us hope that *there is where it shall be born into new power.* We wonder whether it may not be for the pulpit, having learned with all the other writing and speaking of the age that the primary necessity of written or spoken words is clearness, then to assert that clearness is

more, not less, clear for *the warm glow of earnest feeling*, and to give back to the best writing and speaking of the age to come *a power of personal appeal* and legitimate attractiveness in return for the necessity of careful thought and clear expression which no doubt the pulpit has learned from the best writing and speaking of this accurate but uninspired age.

THE ANTI-SALOON LEAGUE'S SUCCESSFUL METHODS.

About eight years ago *The Wine and Spirit News*, a liquor-trade paper published at Columbus, O., editorially warned the liquor-sellers that the most dangerous foe to their interests that had ever appeared was the then newly organized Anti-Saloon League. Recently the same paper said, "The Anti-Saloon League has accomplished more than any other organization formed has accomplished in a similar time. It will capture the Church, the Church will capture the State; then God have mercy on the rest of mankind, if, indeed, we are permitted to live at all." This is what the liquor-sellers fear and expect. Let the Church see to it that they shall not be disappointed.

A sagacious woman who had retired upon a fortune, accumulated by keeping boarders, was asked how she managed to do it. "I found out what they did not like, and gave them plenty of it," was her reply. The liquor-dealers do not like the diet which the Anti-Saloon League is furnishing. Give them plenty of it! The saloon can be overthrown in a large part of this country whenever the moral forces led by the Churches decide to unite resolutely in the effort.

The success of the League in unifying temperance sentiment for efficient practical action renders it important that all pastors and churches be made familiar with its plans and purposes. Moved by this conviction, and without solicitation from anybody, we present the following furnished statement:

The American Anti-Saloon League is a national organization, federating over two hundred and fifty churches and temperance bodies, with headquarters at Washington and branches in thirty-eight States and Territories. It aims to suppress the saloon by the repeal of such laws, local and otherwise, as facilitate its existence, and, as rapidly as public sentiment will warrant, by the enactment and enforcement of no-license or local option laws. It is interdenominational, and has met with gratifying success in bringing into cooperation against the saloon men with

no denominational affiliations as well as Roman Catholics, Jews, and members of the various Protestant denominations. It is omnipartisan, working in and through all political parties to accomplish its purposes, but neither affiliating with nor opposing any political party as such.

By proper organization it seeks to make the anti-saloon sentiment within all parties available at their respective primaries and caucuses, to secure the nomination of such persons as are opposed to the saloon. It asks no citizen to do violence to any political conviction, nor to be disloyal to any candidate of his party who, if elected, will not, in the performance of his official duties, come into touch with the enactment or enforcement of liquor laws. It does, however, ask all good citizens to unite, regardless of party, to secure the defeat of avowed or known friends of the liquor traffic when nominated by any party for any office carrying among its duties the enactment or the enforcement of the criminal laws of the State or nation. Desiring the cooperation of all persons willing to assist in the suppression of the saloon, the League, while reserving the right to circulate the total-abstinence pledge at its option, does not insist upon the pledge as a condition of membership. The most important department of the work of the League is that of agitation. This work is promoted in the usual manner through the pulpit, platform, and press. Profiting by the lamentable experience of some of the older temperance organizations, great care is taken in the choice of its speakers; only persons of ability and high character are employed. The Anti-Saloon Sunday has proved to be a most valuable factor in the agitation work of the League. It is a day set apart when the field secretaries and other chosen representatives present methods and report progress in all the churches of the locality at one of the regular services of the day.

The second department of the work is the Legislative. This department works locally to secure the nomination and election of proper men for municipal offices. Its work in the State organization is to secure the nomination and election of men to the Legislature who are opposed to the saloon. A careful record is kept of the votes in both branches of the State Legislature upon temperance questions, and it becomes the duty of the League to stand by those members who have shown themselves friendly to the temperance cause, and to prevent, if

possible, the renomination and reelection of those who are unfriendly to it.

The third department of the League work is that of Law Enforcement. It seeks to do this work through the regular authorities, and very rarely engages in private prosecution. It aims to focus such a current of public sentiment upon the officials as will stimulate the honorable men among them to high endeavor, and will retire to private life any person who willfully neglects his official duty.

The fourth department is that of Finance. The League is organized upon the basis of strict business routine. It is supported by voluntary contributions of its friends, and has no membership fee nor assessment. The system is a monthly subscription renewable year by year at the option of the subscriber. The money is collected quarterly, usually by a local collector, who forwards the same to the District Superintendent. The money collected is to be used for the needs of the District League, to maintain headquarters, secure the employment of salaried workers, pay for printing and other incidentals, and to push vigorously the work of the League.

Recently the Springfield, Ill., Ministerial Association, after indorsing the Anti-Saloon League, adopted the following resolutions:

"*Resolved,* That we concur with the superintendent in his conception of the League as a mere agency, having no existence apart from its constituent bodies and able to accomplish results only in proportion to the means furnished and cooperation extended; and that we agree with him that its work is part of the legitimate work of the churches, deserving of their cordial support as a practical effort to mass the moral forces of all the accomplishment of tangible results;

"That we pledge ourselves to an earnest and sutained effort to demonstrate to our several congregations the merits and needs of the League, and hereby call upon the pastors of the State, irrespective of denomination or party, not only to admit the League representatives to their pulpits, but to unite with us in impressing upon the people of the State that the League is an agent, but not a substitute; that it can do nothing unless they are in and back of it; that its success means the advancement of the cause of temperance and civic righteousness; that money

given it is wisely invested; that, if support is freely given its employees can put all their time into actual work and be more effective; that the organization will enable us to successfully cope with the organized saloon."

The American Anti-Saloon League, although but six years organized, now covers thirty-eight States and Territories. It federates more than two hundred and fifty church and temperance organizations of State or national size. It employs more than two hundred persons to carry on its work. Its history reveals a growth not paralleled by any other temperance organization. It is neither denominational nor partisan, and hence meets with a large measure of success in federating the churches and in unifying the temperance forces against the saloon. While it asks for no legislation in advance of public sentiment, it seeks to educate and foster such a public sentiment as will demand the suppression of the beverage sale of intoxicating liquors. It is not a substitute for any other organization, but an agency, having no existence apart from its constituent bodies and able to accomplish results only in proportion to the means furnished and the cooperation extended. It merits the generous gifts of public-spirited and patriotic friends, that it may keep pace with its constantly enlarging needs. It is a terror to evil-doers, and should be loved by good men for the enemies it has made.

THE GREATNESS OF PREACHING.

In pages from which a warmth strikes up into the reader's face as from a bed of live coals, Dr. A. J. Lyman sets forth his conception of the glory of the minister's calling—a conception which is glowingly vital, vivid, and splendid, yet soberly justifiable, rational, and sane. Up from terrace to terrace he takes his brother ministers with him to heights where they behold their divine calling so transfigured before them that its very garments are white and glistering, and they are enamored of its beauty though awed and humbled at its majesty. So significant, original, noble, and helpful is his message that one wishes it might go to every preacher of Christ's Gospel in the world. A sense of duty impels us to send some of its meaning to the farthest limits of our constituency, scattered over all the earth, to the end that some thousands of the captains of the Lord's

hosts may catch in our pages some strains from the inspiriting bugles which stir the soul, and give a swifter rhythm to the blood, of the sensitive reader of Dr. Lyman's *Preaching in the New Age.* We are helped to feel that his conception of the greatness of preaching is a true one by perceiving that it is a burning verity to the author's own soul. And our sense of its correctness and reality is further intensified by feeling the businesslike push of a practical purpose which prods us from first to last. In the glory of such a conception it is indeed, as he says, a thrilling thing to preach, or even to try to preach and seem to fail. Some glimpses of this conception may now be given. Standing midway between Christ and the people, the minister is to be true to the one and fair to the other, while "the law of the spirit of life in Christ Jesus" pervades them all, first from Christ to His minister, then from that minister to men. In the one direction the minister sees Jesus. With the mind's eye, illuminated by the Holy Spirit, he beholds "that dear Syrian face;" he hears Christ's voice again on the air, and feels His touch upon his soul. The first and preeminent condition of the minister's power is that the mind which was in Christ be in him, that he acquire Christ's way of looking at God, the world, the soul, that something of Paul's experience be his, "Not I, but Christ in me." He is to be Christ's organ of speech to living men. He must strive with a great striving to winnow his soul free of what would obstruct the natural play through him of the mind of his Lord. He must discipline his body, brain, and spirit until he finds himself one glowing unit of force, not all unready for the Master's hand. He must train his manhood in its entirety into one finished organ of expression, so that the Lord Himself, in the mystery of His indwelling, may use him as the humble exponent of His Spirit speaking to men.

But the minister must guard against being too subjective, as we are all apt to be at first, as if with eyeballs rolled up and turned inward upon the memorandum in our own brain. He must keep himself aware of his audience and be absorbed in it. He must adjust his message to its practical errand, "just as the expert fisherman adjusts his theory and method of fishing to the particular features of the stream, of the pool, the underbrush, the state of the weather, the exigencies of the hour, the kind of fish he is fishing for at the moment." Questions like these, says

Mr. Lyman, then arise: "My congregation—who are they? What are they thinking about? How do their thoughts go? What do they need? What do they think they need? What will come home to old John Smith down there in the pew, and at the same time strike fire from old John Smith's son just back from college? To help himself to realize and understand his audience, the preacher in imagination leaves his pulpit, sits in the pew, and listens to himself. How queer and sad the impression he receives! How unadapted, ineffectual, and dull the sermon seems! He perceives that he has made his sermon altogether too subjective. Then he clenches his will and wrings his soul in the determined endeavor to make sermons that will *tell* in the brains of these people even though they are fagged with the week's work. What will arrest them? What will move? What will win? What will reach and command them? . . . Then the minister will be willing to leave his own preferred intellectual palaces and waive his selfish luxuries of style in order to pour his soul into molds of thought and expression, matching with the people yonder, in the burning urgency of his passion to save them. . . . Without this keeping in close touch with the real humanity before him, the preacher's spiritual intensities may go over the heads of actual men and women. He may grow so flamingly intense and subjectively lifted up and oblivious as even to lessen his fellowship with what the congregation is really thinking about and feeling. He may be so keyed up and spiritually exalted that, without knowing it, he becomes unpractical, unnatural, stilted, overstrained. Through all this there may play also a latent spiritual pride. (O, the subtlety of this liability!) The corrective against this peril of high spiritual passion is a certain self-denial by which the minister comes down from his high places, takes the distilled essence of his own spiritual excitement, and pours it into the flasks of everyday commonplace sympathies and modes of speech caught up from the people. By this self-sacrifice for his people's sake he flashes into his finest power. He sinks himself out of sight in order that men may be made to feel themselves not spectators of a human performance but listeners to a divine message. Yet in this sinking of self there is no mechanical self-abasement or effort to be other than himself. He simply forgets himself. He is hurrying with Christ's torch to men's dark homes, and he is too eager about the

torch to think or care what his own pose is. His inward urge, his insatiable desire, is to touch the people in front of him and the age around him." The minister is thus, says Dr. Lyman, "protected from many of the worst dangers of our calling, which have been sources of weakness to the ministry and of discredit to the Church. He is protected against mawkishness, against fanaticism, against vainglory and spiritual pride, against scholasticism, against demagogism under the mask of evangelistic zeal, against exoteric pietism. On the contrary, he is reasonable, sympathetic, true—a sensible, healthy-minded comrade. He is of the people, as his Master was. But with it all he is a *man on fire* with that unmatched passion of his calling from which sprang the old fervid words, so long ago written down by a master hand—'As though God were *entreating by us*, we beseech you, on behalf of Christ, be ye reconciled to God.'"

Hugh Price Hughes once said in a sermon: "It is an awful thing for me to reflect that I stand to-day, as it were, in the place of Christ to you—not because He is absent, but because He is here. He does not speak for Himself; He speaks through my lips to you. The appeal to which you are listening now is Christ's appeal to those whom He has never left."

The preacher in right relation with his Lord, his subject, and his hearers—mastered by his Master, master of his theme, and mastering his audience—will find himself in the focus of kindling and thrilling radiations which conspire to make for joyous power. It is a vital necessity, says this expositor of preaching in the new age, that preaching should possess this undertone of living joy. The minister must, in the deepest sense of the word, be happy in his preaching, not thinking about being happy, but really happy, exhilarated, buoyant, incandescent, joyous. "The Gospel is good news. Preaching must be genial. You say you are to preach Calvary. True. And in the holy pathos of its reproduction of the spirit of the Cross lies the power of the pulpit. But even that Cross stands in the light. It is held up by God's hand between the gladness of the Nativity and the glory of the Resurrection. 'Who for the *joy that was set before Him* endured the Cross.' The spirit of the true Christian preacher is not that 'forlornly brave' altruism, which in our time is the most nobly pathetic substitute for the Gospel, yet with the real Gospel left out. The pathos of sympathy indeed dwells with the

Christian preacher, but also the high and holy exultation of energetic spiritual rescue."

Nowhere is Dr. Lyman's conception of the greatness of preaching more glowingly presented than in the lecture on "The Preacher Preparing His Sermon," which makes the minister's study seem a place of secret interview with God, a holy shrine and sanctuary. Several things must be borne in mind while preparing for the pulpit. One is that sincerity and sympathy must be manifest in the sermon from start to finish. "Treat your congregation as a company of friends, and so disarm it of any latent critical antagonism." Another is that our preaching must give the impression of the presence of the Living God in it, so that the people shall see and feel not us, but Him. The force of the sermon should be progressive and cumulative, culminating in the closing third. Here art and self are forgotten. The great message is all. The close may have varied inflections of thought and manner and diction. "But whatever the mental modulation may be, this closing strain must glow throughout with a living and constant fire. A living fellowship pulsates through the preacher, between Him whom he speaks *for* and them whom he speaks *to*. Christ and the people are brought face to face. Our lecturer emphasizes the importance of the minister's preparing his feelings as well as his thoughts, his mood as well as his arguments, realizing and experiencing in his soul beforehand, in the privacy of his study before God, the mood which befits the public hour and the moment of address, and especially the closing climax of his message and appeal. The minister in his study attaining this full preparedness of mind and heart is thus portrayed:

I see the preacher turning into that sacred final strain. In preparing the sermon up to this point, he has endeavored to hew to the line. He has opened the word of God. He has filled clear paragraphs with his own freshest thought. Following a plain track, he has pushed right on, not rallying upon side issues but crowding forward swiftly with an orderly symmetry of plan. He has sought truth and grace. And then he pictures to himself the people massed before him. Then it is that the greatness of the coming moment, the glory of preaching, humbles him. There sweeps into his view, like some great gleaming orb, the higher sense of his calling—the beauty of the soul, the vision of the Lord—and he calls to himself, as if saying, "Have I been preaching? Nay, I have been but standing on the threshold and in the vestibule of my privilege. Now I will *preach*, ere these my people go." Learning lays aside its airs of superiority, and logic puts on the robes of manly entreaty. Everything in

the preacher's mind becomes alive and crowds up toward the production of one final impression. Then ensues, by the grace of God, even in the quietness of solitary preparation, that wonderful synthesis between message, speaker, and hearer, each at its best, which is the unique glory of our calling. A new spirit sweeps over the man, not only when he preaches, but as he prepares to preach. He becomes simpler, his words are straighter. He feels himself as in the presence of the King, and his brethren, the King's sons, who may not know their birthright, are also before him. He must tell them of their heritage; he must, if he may, embody something of the nobleness of that heritage. So he prepares and completes his sermon; not in monotone, even of intensity, but with homely, living phrase, perhaps, or with burst of metaphor, touch of pathos, flash of passion, or with illumined spiritual intuition, or in a clear calmness of the rational soul. With any or all of these modulations of the mind, as God has endowed him, and with the wonderful chivalry of Christ's fellowship suffusing all, unifying all, so he will prepare to speak, as well as speak. So he will stand, when the public moment comes, a man among his fellows, yet with the entire manhood of him made vocal and set to the keynote of the Cross—himself the living incarnation of Christ's Gospel in the form best suited to the time and place. What is his preaching like? It is like a man's talk with his friend concerning their Best Friend. What is it like? It is not altogether unlike Christ's Calvary and Resurrection. Blessed be God, it is preaching to *save*, preaching that will save, by Christ's power and in Christ's name.

After wise and helpful counsels concerning the preparation of mind and soul, thought and feeling, two or three simple practical hints, which bear the brand of experience, are given:

See that the right physical conditions exist. Go to bed early Saturday night. No late dinners out, no fascinating and enchanting social call Saturday night, no exhausting professional duty, no midnight study. Take a lesson from the oarsman. Come to Sunday morning rested and fresh. Then, a cool bath, a light breakfast, a brisk, short walk, or ten minutes with dumbells and clubs, and you are "in condition." Do not "fuss" about the sermon. Glance at the notes, perhaps; but do not "work" over them. You will have help. Christ cares more than you do that you preach well. One more suggestion: Go alone for a half hour before preaching and devote that half hour to *naming over* your people, in a keen, kind way, one by one. That, and a gentle up-look at the Christ for whom and with whom you are to speak—and you are ready. For a man may, with a certain serenity and almost gayety of trust, approach even the supreme effort of his life, for the psychology which underlies this is the law of God in the soul, the truth of the indwelling Spirit, the relation of conscious human power to the inspirations from on high. Then go into the pulpit strung, but simple, determined to do your best as a soul-wrestler, a life-saver. . . . Preach in love. Preach to save. The thing to maintain is *spiritual chivalry*.

In this writing, partly in his words and partly in our own, we have sought to make these pages reflect some gleams of the brightness of a manly, robust, and chivalrous preacher's conception of the greatness and glory of preaching.

THE ARENA.

THE BUBONIC PLAGUE IN CHINA A MENACE TO THE WORLD.

For six years I have been living under the shadow of the black plague. I have watched it spread its somber wings over this region like a bird of prey. I have seen the twilight deepen into starless night. In the early years a majority of the cases that received prompt and intelligent attention recovered. There were several simple remedies that were more or less effective. Year by year the form of the scourge has become more fatal. Now the news that anyone has the plague is almost equivalent in sadness to the word that he is dead. Foreign physicians are apparently no more successful in its treatment than native quacks, or even necromancers. This terrible fatality is not confined to the interior regions of these southern provinces of China. Nor are we dependent entirely upon uncollated guesses, and limited personal observations of individuals, from which to draw our inferences. Look at the official statistics of the plague in the British colony of Hongkong for this season up to June 24, 1902:

	Number of cases.	Number of deaths.	Per cent of deaths.
Chinese	1,386	1,348	97¼
Other Asiatics.....	46	32	70
Europeans	24	9	37½
Totals	1,456	1,389	95½

These figures tell their own story. Even in Hongkong, where the British government has been exerting itself to the utmost for ten years to discover a remedy, and to fight this fell destroyer with the best sanitary measures, the chances of life for a Chinese stricken with the bubonic plague are as one to thirty-seven against him. Other Asiatics have a much lower death rate, because, as a rule, they are well-to-do business men, better fed and more promptly cared for; while Europeans have a probability of recovery nearly as one to three in their favor, for much the same reasons, only more so. But why has the government of Hongkong had such poor success in this ten years' fight? It surely has not been because of indifference. No effort has been spared to stamp it out. It has been too serious a menace to trade to permit of carelessness. Commerce is the sole excuse for the existence of the colony, and whatever injures this no British official can afford to treat with indifference. Nor has there been any lack of the best medical skill. These physicians of the government are picked men, trained by many years of practical experience in the Far East. What is the matter? Look at your map of South China. See how close Hongkong lies to Canton, and all that

vast populous valley whence this modern visitation of the scourge of Asia and of the world issued forth upon its fatal crusade. As fast as the medical officer cleans up the British emporium of the Far East, a fresh consignment of the plague poison is shipped in from the adjoining province. It is impossible to maintain an effective quarantine unless communication with the mainland is cut off entirely, and that would mean financial ruin to Hongkong. We may take it for granted that as long as the plague is rampant in the hinterland the foreign settlement will fight it in vain. The best that can be done is to reduce the number of cases. To stamp it out will be impossible. But if the small though populous island of Victoria off the coast of China cannot be kept free of this penetrating and deadly poison by all the skill and zeal of modern science, how about the hundreds of larger islands but five hundred miles away that now float the stars and stripes? In Manila alone there are fifty thousand Chinese, mostly traders, who handle goods from their native land in great quantities. How will it be possible to quarantine this immense archipelago against its big next-door neighbor that reeks in its own filth and generates plague poison as a Florida swamp breeds insects? Japan is making a noble fight against the dread monster, but in Formosa hundreds have died this year, and there is no apparent abatement in spite of modern methods scientifically applied by skilled Japanese medical officers. The trade between Formosa and the plague-infected district of Amoy is so constant and large that quarantine measures are as ineffective as they have been in Hongkong. The other islands of Japan have thus far succeeded tolerably well in preventing a spread of the disease, but how long will it be possible to keep it up if Shanghai becomes infected as Hongkong has been? The reason Shanghai has so far escaped is that the plague has not yet reached the Yang-tse valley. It is traveling steadily up the coast. It is slower to go overland than by water, but its march is resistless, and its final onslaught upon the defenseless inhabitants of that most populous country in the world will be overwhelming. One shudders to contemplate the havoc that this mysterious enemy of mankind will make among the two hundred millions of human beings that are crowded upon the vast plain of central China. This is no imaginary picture. I have watched the sable procession pass by, moving year by year farther north. It reached Foochow several years ago, but not in its most virulent form, and for commercial reasons it was kept quiet. This summer Foochow is known as an "infected port," and the natives claim that there have been at least thirty thousand deaths of plague among its million inhabitants. In a few years it will certainly reach Ningpo, the port of the only intervening province of Chekiang, and from there Shanghai will be at its mercy. When that day comes what system of quarantine will be effective to save Japan and America and all European countries from an experience of this most mysterious and fatal disease the world has ever known? Europeans in Asia are

comparatively free from it because they live in the best sanitary conditions, but let it get a hold in the slums of our cities and the havoc would be only less than it is among the Chinese themselves. A recent cablegram tells of a vessel arriving at Marseilles from the Far East with fifteen cases of the plague on board. Another ship from China arrived at San Diego, California, with eight plague patients, and five had died on the voyage. These are only two straws, but the air will be full of them, and the breeze will become a hurricane in a few more years, if China is allowed to continue to concoct death potions for all the world. Suppose the Western countries do succeed by most rigid methods in preventing a general spread of the epidemic in their ports, can the world afford to be kept on the rack of fear and suspicion year after year? Can commerce afford to be strangled by these constant quarantines and limitations to a free trade? The cost of a "yellow-fever scare" in America in stoppage of trade alone always ran up into many millions. Imagine such a scare as the chronic state of all nations having dealings with China, spread it through twelve months in the year, drag it out for a decade or longer, and then answer the question, Has the outside world any interest in the present plague-polluted condition of southern China?

Is there any hope of the government of China intelligently grappling with the problem? After six years of careful attention, I have yet to hear of a single Chinese official in the interior instituting any method intelligent or otherwise to alleviate the ravages of the plague, except the offering of sacrifices to idols. They do not know what to do even were they enterprising enough to want to do something. The present magistrate of this county is the most active and efficient officer we have ever had here in my residence of eleven years. He is a man of no mean intelligence, too. But he recently showed me how he had exchanged the foreign lamps in his yamen for peanut oil native saucers because he was told that kerosene caused the plague! A moment's reflection and a very little information would have told him that as the kerosene came from America, where the plague was unknown, his theory was a delusion. There is no hope whatever that the existing Chinese government will take the initiative in fighting this monster; and there is, if possible, still less ground to believe that any efforts the native officials could make would be any improvement upon their present inactivity. Indeed, it is more likely they would make the situation worse than better. I acknowledge that even though they had the will and the necessary knowledge the difficulties from the people would be very great. For example, the street that runs past our compound in Hinghua City is drained by a covered gutter; the flagstones are far enough apart to allow the surface water to run in. The drain is ample for any rain, but even a heavy shower floods part of the street for hours because our neighbor, a powerful literary graduate, will not clean out the part of the drain that runs in front of his house, nor will he permit anyone else to do it for him, because of a widespread superstition that

to remove that mass of filth would bring him ill luck. Only a strong government could clean up China.

But since something ought to be done by the foreign Powers to protect themselves, it follows that something *can* be done. If the world could send fifty thousand troops to rescue a few hundred foreigners in imminent danger of their lives in Peking during the summer of 1900, it is hardly reasonable to claim that these Powers cannot interfere in a matter that is a menace to the whole world. It is plain that foreign knowledge and enterprise must be requisitioned if any effective measures are taken. Any sanitary department organized in China by the government must be officered by foreigners. As the Chinese authorities show no disposition to take the initiative, the foreign governments should do it for them. America is the country best situated to originate such a scheme. The government at Washington is now popular at Peking. America's new possessions are nearest to the plague-infected provinces. Japan would make a good second, and her personal interests in the matter are first among the Powers. British interests are also deeply involved. With the ready indorsement that Japan and England would surely give, America could easily secure the cooperation of all the Powers in bringing before China the proposition that in each of the infected provinces a Sanitary Department be immediately organized by the government of China under foreign supervision, with ample funds at its command, whose special business it should be to fight the bubonic plague. When the infected area enlarges to other provinces the new department should be extended to that territory. Such a proposition is so manifestly reasonable and friendly that it could hardly encounter any serious opposition; but if it does, then the Powers should bring to bear upon Chinese authorities whatever pressure is necessary to accomplish their purpose. Such a department should be as far as possible officered by medical men with considerable experience of China and her people. The work would at best encounter many difficulties, but these would be multiplied by official ignorance of the peculiarities of the people. The work would require tact as well as firmness. However, the medical missionaries and physicians in the ports of South China furnish ample material from which to select capable and experienced men for this important and difficult task. What could a sanitary department of government accomplish under such adverse conditions as exist in this the dirtiest, densest population on the globe? I own the task is Herculean. To carry it out as in a Western country is altogether impossible; every city and town would have to be rebuilt in order to do that. But anything is better than nothing. For example, it is now almost impossible for the people in the interior to buy disinfectants; and when they do they are ignorant of how to use them. Good disinfectants, at cost prices, sold everywhere, with full instructions as to their use, would be a very great step and save many lives. But if left to private enterprise it will never be done. Plague hospitals

would be established, patients isolated, infected houses cleansed, and the horror of helplessness in the face of this monster might be alleviated, if not removed. This plan would make it possible for China to profit by the investigations, experiments, and discoveries of the eminent scientists that are at work under the governments of other countries seeking a remedy for this terror of the nations. In India tens of thousands of the people are being inoculated, and it is claimed to be partially effective in preventing attacks of the disease. In Formosa the Japanese medical officer has inoculated seven thousand in one city. But it is not possible for our medical men here, only one hundred and fifty miles away, to secure one drop of this serum, nor do they know how to use it. Whether or not this method is an acknowledged success is not the question. The point I wish especially to emphasize is that, whatever success may be achieved elsewhere in dealing with this pestilence, without a government sanitary department, the Chinese will not be able to avail themselves of it to any extent. Private enterprise cannot meet the case at all. This is true in all countries, and more so in China than in any other, because of the backward conditions existing here. The world has passed the time when any civilized nation can live unto itself. Only a Cain can sneeringly ask, "Am I my brother's keeper?" China cannot say, "These are my people; it is my business. Hands off!" In the Federation of the World let the Parliament of Man in solemn session assembled declare, The condition of China is a nuisance that should be abated. Both philanthropy and the instinct of self-preservation call loudly for immediate, united, effective action by the Powers to bring China into line with all the rest of the world in fighting their common foe, the bubonic plague.

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"AGNOSTICISM AT THE GRAVE."

SOME time ago a very interesting article on the above subject appeared in the *Review*. Much as I dislike George Eliot in many aspects of her life, faith, and action, I think injustice has been done the men of eminence whose names are used in connection with her death. These men, Darwin, Mill, and Spencer, are classed among the unbelievers. I think they would deny this charge. Mill took a very dangerous stand in many things pertaining to religion. But why? Because of the blue, stiff Calvinism which prevailed in his day. He and Darwin and doubtless Spencer grew disgusted at the unwisdom and lack of charity and of Christlikeness found in the Church. It was not disbelief in Christian character that drove them away from the historic Church, but disbelief in their dogmatic theology in the face of scientific findings which afterward were accepted by Christian thinkers.

The supposed speech at the grave is wholly fiction, and would not

be sanctioned by these men of science. They are not theologians and do not treat of death and God from the standpoint of revealed religion, but from the view-point of man without a revelation. They are philosophers, not theologians, and they treat life and death and God from the view-point of science and human knowledge, not from the position of revelation, as they might have done. It is a good thing to know just how far man can go in thought and discovery without a revelation from God as we have. Without revelation death is gloomy and awful as friends slip away from us. It is a "painful resignation to the unknown" to him who has no word from the other world. The fact of a personal God is gained through revelation, not through philosophical or scientific reflection. Even an orthodox Christian without a revelation cannot go any farther in his knowledge of God than these men in question. All any man can say of God without the Bible is that there is "a Supreme Intelligence," "an Inscrutable Secret," he is "the Unconditioned and Unknown," "the Unseen Reality," "the Insolvable Mystery."

These men treat God and immortality as philosophy, not as religion. Not that they antagonize religious faith, but that their vocation in life is philosophy. We may look upon reality from many points: metaphysics looks at reality from the standpoint of knowledge; æsthetics from the æsthetic consciousness; ethics from the moral consciousness; religion from the consciousness we gain from relation to God, Christ, and the Holy Spirit. These men view life and reality from the standpoint of human knowledge. This may be right, but it is not the whole truth. What is confessedly the Unknowable becomes to the faithful the Father, God, the King of kings. This Hidden Force takes on the form of personality; he is a personal God. What is Supreme Intelligence to the philosopher from the view-point of his intellect alone becomes Supreme Love when he lives in the realm of revelation. It is not mockery that a Protestant clergyman should be called to perform the last rite over the grave of the lamented woman; it shows wisdom and faith in God. These men have never professed, so far as I know, that they were supplanters of the ministers of God. Rather do they consider themselves colaborers with all workers in the field of knowledge. And the quoted statements of Tyndall and Huxley and Spencer and Darwin but prove that they are friends, not enemies, of religion. The latter part of the paper contradicts the first part. No agnostic would utter such Christian sentiments as quoted.

We may wish that these men mentioned might have entered more into the spirit of experimental religion and have lent a stronger influence for the cause of righteousness. In the life of Darwin we read a confession of this great scientist how that in earlier years he loved poetry and music and literature; but in after years through disuse of these faculties and consecrating his time and energy upon deducing the principles of science to establish his theory of evolution his mind became atrophied, and poetry and literature and music

became distasteful to him. This explains much in his life and sounds a warning to the ambitious not to neglect the simple faith of childhood, but to keep burning on the altars of the soul the fire of God's Spirit.

VERNON WADE WAGAR.

Lorain, O.

ST. PAUL ON THE SPIRITUAL BODY.

THERE is a great deal of freshness, vivacity, and beauty in the article on "Philosophy of the Resurrection," by Dr. Lance, in the March, 1902, number of the *Methodist Review*. If we were shut up to the expectation that matter in any form was to be found in the resurrection body, then probably the theory set forth by the doctor would be more easily tenable than any one of the various theories held. But if I understand the apostle Paul correctly he affirms unequivocally and unmistakably that only the spiritual part of man shall survive the tomb. "It is sown a natural body; it is raised a spiritual body." No wider contrast exists in the universe than is found between the natural (or material) and the spiritual; they hold no feature or attribute in common. If, then, the body raised is to be spiritual, the natural (or material) is to be completely eliminated from the problem, and it becomes a subject of entirely indifferent importance what becomes of the matter we have used during our earthly pilgrimage, or what may remain in the body with which we are invested at death. Paul declares, "There is a spiritual body;" and although we have never seen it, and are unable to describe it, he knew what he was saying when he affirmed its existence, and declared that it should be resurrected. Doubtless it is this which has all along our earthly career assumed and assimilated, or perhaps, to speak more accurately, arranged, the atoms of matter in our frame. It is this which has given identity and individuality to our material body, and not the silica or iron, the phosphorus or carbon which may be discoverd by the chemist. Such a body was Christ's when he rose from the tomb, and although he once ate before his disciples it was not because he had need of food, but for purposes of identification. Though he showed them his hands and his feet, he had just previously passed through the door, it being shut. Hence there were but ten appearances during the forty days, in which he assumed matter for the purpose of confirming their faith; as the angels which appeared to Abraham assumed matter and eat and drank before him, yet needed neither food nor material form save for the achievement of their errand of mercy and favor to the patriarch, and of destruction to the cities of the plain. Paul's statement entirely obviates all cavils of infidelity, simplifies the mystery of the resurrection, renders easier our faith, and clarifies our conceptions of the hereafter; while at the same time elevating the possibilities of the glorified body. To stand with Paul on this question is at least *safe*.

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THE ITINERANTS' CLUB.

PAUL'S DESCRIPTION OF CHURCH ADMINISTRATORS—Titus i, 5–9.

The prologue to Paul's letter to Titus, as shown in the January number of the *Review*, was striking and instructive. It is an instance of the apostle's adaptation of his introduction to the subject or the person with whom he is communicating. It has been shown, in our study of the prologues of his epistles, that each one of them is in striking harmony with the conditions under which he writes and the purpose he has in view. We have in this passage, first, the mission committed to Titus. The purpose is given in the fifth verse, "For this cause, I left you in Crete." This implies that Paul had been in Crete with Titus and had left him there to correct any matters which had been left unattended to by himself—"In order that thou shouldst set in order the things that were wanting." Paul had not completed the work; and, as his custom was, he left it to others to carry forward. In this case he left it in the charge of Titus.

The fitness of Titus for this charge was in a measure considered in the previous number. The apostle then proceeds to set forth more specifically the duties of Titus—namely, "To appoint elders in every city, as I gave thee charge." The tense employed in the word "appoint" indicates the individual character of each appointment—that is, appoint from time to time, as the circumstances seem to demand. An interesting question of early Church government arises here. Who were these elders? Does the word elder refer to age, to official rank, or to the character of the service they were to render? It appears that "elder" in the sixth verse and "bishop" in the seventh verse are convertible terms. One can scarcely think of the apostle suggesting two different classes of overseers in the same relation and involving the same characteristics. They were subordinate to Paul, and probably no more than overseers, whose business it was to render an account to him. The language further indicates that the power of appointing was vested in St. Paul as an apostle, and that, by virtue of his authority, he placed Titus in Crete and conferred upon him the power to appoint elders as emergencies might arise. A similar instance of the exercise of power on Paul's part is mentioned in 2 Tim. ii, 2: "And the things that thou [Timothy] hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." These passages show Paul's authority to appoint elders, and also to commit this power to others, as he did in the case of Titus and also of Timothy. In the Epistle to the Galatians Paul asserts the independence of the apostleship. This independence is further shown in passages like this, where his power is indicated in practical life.

Evidently, "the care of all the churches" was upon him. He was an apostle and an administrator, to whom others were subordinate.

Second, we also notice here the character of an elder or bishop. The characteristics mentioned are chiefly personal and moral, and secondarily intellectual and doctrinal. He is taken evidently from the people. The language is, "If any person," indicating that the quality resides not so much in a class as in personal characteristics. In the Jewish priesthood the priest must necessarily come from the priestly class. There is no allusion to such priestly class here. Consequently, it was his right to select people who had the essential characteristics for the office.

The first characteristic of the elder was that he must be "blameless." The strict rendering of this is more properly, a man against whom no accusation or charges exist or may exist. These charges, even if untrue, would be a hindrance to his work, and must be disposed of before he could be appointed. He must, further, be "the husband of one wife." It is needless to remark that this does not indicate the necessity of his having been married, but indicates the things which must be avoided in this state. He was in a land where polygamy prevailed and where divorces were common and a plurality of wives was not held in the disrepute in which it is held to-day. Hence the necessity of warning against it. The idea that the apostle is teaching that a presbyter may not marry in case of the death of his wife is only a conjectural rendering of this passage. The proper rendering seems to be that no person could exercise the office of a presbyter who was a polygamist. It has been further held that this passage includes the idea that he should not marry one who had been divorced. The first meaning given, however, is the natural one.

"Having children that believe." It is thought that this means that the elder must be a person of years and maturity, not a novice. The phrase "having children that believe" indicates that his children are grown up, and that, in his own home, he has shown capacity for government. It is indicated that Titus should not appoint persons who could not govern their own homes, as such persons would not be fit administrators of the Church of Christ.

The next qualification seems to our modern ideas unnecessary—namely, "Who are not accused of riot, or unruly." We would hardly think of giving such directions now, because we could not conceive of selecting anyone for the office of elder who was riotous or unruly. We must consider, however, the turbulence of the time and the age in which these things were uttered.

The apostle proceeds, however, to give other directions—characteristics of a bishop or elder.

He next names the characteristic of a bishop as an administrator of God's affairs—a steward of God. He must be "blameless"—that is, without any accusation against him. It is his business to manage the affairs of the Church in a way that commends itself to all with whom he has to do. He is a steward not only of its spiritual things,

but has much to do with its practical affairs, and hence, in all respects, he must be without accusation. It is to be remembered how careful Paul was in the administration of the fund that had been committed to him for the poor saints at Jerusalem. This is a very important qualification of one that is called to rule.

The bishop further must not aim to please himself; nor must he be self-willed. He must remember that other people have convictions as well as himself, and he must recognize the rights of each one who may be in his charge. Nor must the bishop become angry easily. He will endure provocation and exercise self-restraint over his temper. Nor is he to be given to wine, nor contentious. The word here employed is "striker;" and he is particularly enjoined also to be not greedy of money—"not given to filthy lucre." He serves the Church not for what he can get from it, but for what he can give to it. Hence, it is said of the bishop that he must be hospitable, a lover of good: not only good people, but good things. He must be sober-minded—that is, safe-minded; a person whose intellect works safely and soberly; not carried away by excitement, not clouded by prejudice, not distorted by passion. He must be able to decide with absolute freedom from those influences which are likely to lead him astray. Besides this, he must be just, recognizing the rightful claims of duty in the sight of God and man. He must be holy. The purity of his character must approve itself to the infinite and holy God. He must be temperate. This does not mean temperate in the sense in which it is commonly used, as applying to the use of strong drink—although this is included in it; but, he must be able to exercise self-control. This means that he must be in action what he has already been declared to be in mind.

The next qualification of a bishop refers rather to doctrine and to teaching. He must hold fast the faithful word which is according to the teaching—that is, the teaching which he had received from God and which was taught by Christ. He is not to invent a doctrine, but to remember that this doctrine has already been given, and he must hold fast to it and proclaim it. In other words, he must be acquainted with the truths of the Gospel, so that he may both exhort in the "sound doctrine" and "convince the gainsayers."

Without entering into a discussion of the exact meaning of the terms "elder" and "bishop," there is here a clear indication of the characteristics which should belong to all ministers. This has already been summed up in this passage: 1. Personal character. His character must be above reproach, blameless. 2. His family relations also must be models for others. 3. He should be a person of order. He will never be unruly nor riotous himself, nor will he favor it in others. 4. He must administer the affairs of the Church blamelessly, because he is a steward of God. One cannot fail to recall this idea of the stewardship of Christian teachers, so fully expressed in the early part of the Epistle to the Corinthians. 5. He must recognize the will of others, as well as his own. He must not indulge in anger,

over wine, nor contentiousness, nor must he be a lover of money. 4 In relation to others he must be hospitable, a lover of all that is good, and, in his personal habits, sober and holy and temperate. 5 He must take heed to his doctrine, not only holding fast the truth as it is in Christ, but he must exhort others in the truth and answer gainsayers, maintaining the faith in the world through learning and argument, through exhortation and life, so that in all things he may become not only a teacher of the Church, but a pattern to all.

REV. F. W. FARRAR, D.D., LATE DEAN OF CANTERBURY, ENGLAND.

THE papers in England and America have noted as a matter of public interest the death of the Dean of Canterbury, Dr. Farrar. Dr. Farrar was well known on both sides of the Atlantic. It is the custom of the Itinerants' Club to call attention from time to time to those who have become eminent as ministers of the Gospel. Dr. Farrar was one of the most eminent preachers and writers of his age. It was the privilege of the writer of this to hear him on different occasions in St. Margaret's Church, Westminster, London, the church of the House of Commons, of which he was pastor, and also in Westminster Abbey, of which he was at the time a canon. He was also Archdeacon of Westminster. He is best known as Canon Farrar. His transfer to the position of Dean of Canterbury was made at a later period in his life. He was an educator in his earlier years, and head master of Marlboro College.

Dr. Farrar was known for his finished scholarship. A list of his books has been published, but it has not been noticed that his basal scholarship was linguistic, especially in the ancient languages. His later works, such as the *Life and Work of St. Paul* and *Life of Christ*, and works in his lighter vein, such as *Darkness and Dawn*, are best known to the public. In his earlier years, however, he wrote a book on Greek syntax, which was exceedingly luminous, and also on *Language and Languages*, which showed profound research and keen literary instincts. He also published a set of Greek grammar rules, which for simplicity and practicality have been very valuable.

As a preacher he was clear in style, luminous in thought, and felicitous in expression. His sermons differed from Mr. Spurgeon's in that they did not have the deeply evangelistic flavor that belonged to the great London preacher to the masses. He was regarded as a reformer. At a time when the temperance cause was not as highly recognized as it ought to have been in the circles in which he moved, he was a champion of temperance.

Dr. Farrar, in manner, was quiet, yet forcible. He was a man of fine personal appearance. He had a broad and high forehead, face rather square than round, was of medium height, and, until the later period of his life, seemed to enjoy vigorous health. He will long be remembered as a happy combination of the literary man, the reformer, the Christian preacher, and the Church dignitary.

ARCHÆOLOGY AND BIBLICAL RESEARCH.

BABEL AND BIBLE.

"BABEL UND BIBEL" is the alliterative and captivating title of a small *brochure* from the pen of Friedrich Delitzsch, professor of Assyriology in the University of Berlin. No publication of its size—only fifty-two pages, or not more than ten thousand words—has attracted in recent years such general attention as this address of Professor Delitzsch. It has already passed through a very large number of editions, in several styles from the simple paper-covered pamphlet to the *edition de luxe*. It has been sold by the tens of thousands in Europe and America. It has been translated into other European languages, thus securing a very large number of cultivated readers. The substance of the booklet was first delivered January 13, 1902, as a lecture in Berlin, at the Academy of Science before the *Deutsche Orientalgesellschaft*. Among the distinguished persons present was the brilliant young emperor of Germany. So pleased was his imperial majesty with the address that Professor Delitzsch was commanded to repeat it two weeks later at the royal castle, before a very select audience. Two of the most attentive listeners were the empress and Dr. Dryander, court preacher, both we believe, like the emperor himself, very orthodox and conservative in matters of religion and theology. The more conservative element in the Lutheran churches of Germany was pained at the hearty reception of the rationalistic Assyriologist at the imperial court, and the liberals were correspondingly elated over their new convert. But, alas, how doomed the latter were to bitter disappointment! for it now turns out that Professor Delitzsch was openly attacked not only by the preacher and the empress, but also by the emperor himself.

The pamphlet is written in Professor Delitzsch's most brilliant and attractive style, and is a concise and graphic presentation of the most important results of the explorations in the Tigris-Euphrates valleys. It is beautifully illustrated by fifty or more cuts and half-tones, representing various phases of ancient Babylonian life—domestic, religious, and military. In short, it is a splendid *résumé*, in popular style, of the more recent work done in Assyrian and Babylonian archæology. We say popular, for though written by one of the greatest archæologists of Europe, it is in no sense scientific, nor does it claim to be such. This fact helps very largely to account for the warm reception with which the *brochure* has been received by the public. But the greatest factor in its popularity arises from the fact that the pamphlet bears, as it were, the stamp of imperial approval. Had the emperor not attended the lecture at the Academy of Science, and especially, had

had not asked the professor to repeat the same before a court audience, it is more than probable that the few erratic utterances of Delitzsch would have passed unnoticed into oblivion. Instead of that they have called forth an unusual number of replies from the leading archæologists of Europe and America.

Lessing's criticism upon a certain work of Voltaire is very applicable to this pamphlet. When a friend of Lessing insisted that the work in question contained many good, as well as many new ideas, the great critic replied in his most satirical vein, and said, "Yes, I admit both propositions, but the good ideas are not new, and the new ones are not good." So in this booklet, the presentation of facts regarding the more recent discoveries in Babylonia and Assyria is most pleasingly and excellently done, but the deductions therefrom and their religious significance, are crude guesses and flippant assertions, purely subjective and unconvincing. So much so, that, as far as we know, but very few authorities either in Europe or America agree with him, though specialists of all schools, such as Barth, Cornill, Hommell, Kittell, Kœnig, Klostermann, Kautzsch, Merx, Noeldeke, Oettli, Strack, Ward, and many others, have reviewed the *brochure* in public addresses, in the literary and Church periodicals, as well as in pamphlets.

No one has criticised the little work on questions which are purely Assyriological, except in one or two points, for Delitzsch stands high in this field and ranks with such men as Scheil, Pinches, Hommell, Hilprecht, and Bezold. The venerable Noeldeke well said, at the recent International Congress of Orientalists, when the *brochure* was under discussion: "Outside of purely Assyriological problems, Delitzsch's judgment is very unreliable." The German emperor, referring to the discussion after the lecture, says: "Unfortunately he abandons the standpoints of the strict historian and Assyriologist, going into religious and theological conclusions which are quite nebulous. When he came to speak of the New Testament it became clear at once that he developed such quite divergent views regarding the person of our Saviour that I had to express the diametrically opposite view. He does not recognize the divinity of Christ, as a deduction therefrom, and asserts that the Old Testament contains no revelation about him as the Messiah. Here the Assyriologist and the historical investigator ceases and the theologian begins." Had Delitzsch stuck to his specialty, questions concerning his poor judgment might not have arisen.

It was at first thought, and said, that Delitzsch had spoken thoughtlessly, without having weighed his words. This theory is no longer tenable, for now twelve months after his first declarations, he comes out in another address more strongly than before. Not only does he reiterate his former statements, but he emphasizes them; nay, more, he has gone much farther, for now, he openly declares that he does not believe in a personal revelation from God. The Old Testament is to him only a fragmentary col-

lection of Jewish literature, inferior ethically to the codes of Babylon. Moses had nothing to do with the Pentateuch, did not even give the Ten Commandments to Israel, all these were in Babylonian religious literature ages before Moses's time. Even monotheism, Jehovah worship, and the very name Jehovah, can be traced back to Babylonian sources.

What has been said will show at a glance, that our learned professor seems to disregard the supernatural element in the Hebrew Scriptures; if not entirely, he certainly reduces it to a minimum. Now let us particularize. According to him the story of creation, the fall of man, the flood, the Sabbath, the doctrine of demons, devils, angels (good and bad), feasts, and many other things incorporated in the teachings of the Old Testament, are outgrowths of Babylonian mythology. Even the Israelites themselves are more Babylonian than Hebrew. The twelve tribes were not of Hebrew origin, but rather of Canaanitish stock. This last discovery will come as a piece of news to most of our readers, for they cannot forget that the Israelites neglected no opportunity to disclaim their relationship to the Canaanites and to show their hatred for them in every way possible.

To examine the matter more closely, let us see what evidence does Delitzsch produce to show that the doctrine of the fall was borrowed from Babylonian sources. None whatever, except a small tablet now in the museum at Berlin, on which is represented a palm tree, and on either side a man and a woman; behind the woman is what may be regarded as a serpent. This, we believe, is the only thing in Babylonian literature, which can be construed as having any reference whatever to the fall of man. There is not another picture, not a single line anywhere else in the cuneiform inscriptions which even incidentally refers to the fall. And yet Professor Delitzsch grows fairly eloquent in speaking of this little clay tablet, which he calls "a precious treasure," and then exclaims with rapture: "Shall we be astonished, therefore, to learn that entire cycles of biblical stories have been suddenly brought to light from the darkness of treasure heaps *in purer and more original forms?*" The italics are our own.

His deductions regarding the Ten Commandments are equally baseless and illogical. For it is all but universally agreed that nothing has been found in any literature of the ancients approaching in completeness and ethical quality the Decalogue of the Hebrews. In the very nature of things all nations had laws regarding murder, adultery, theft, etc., but where in all the cuneiform inscriptions do we have anything approaching the fullness, simplicity, and ethical grandeur of the Ten Words as given in the twentieth chapter of Exodus, or in the fifth of Deuteronomy? Indeed, it would be far easier to duplicate the Ten Commandments from the Book of the Dead than from any Babylonian or Assyrian literature so far discovered.

Equally weak are his assertions regarding the worship and the name *Jehovah*, or more correctly written *Yahweh*. He asserts that the name was known to the Babylonians centuries before the time of Moses, and that the Israelites derived their system of Yahweh worship, and even the name itself, from the Babylonians. He argues this from proper names found on three tablets of the time of Hammurabi, the Amraphel of Gen. xiv. His contention is that *Ja-ah-ve-ilu* and *Ja-hu-um-ilu* should be rendered *Yahweh is God*. He is about the only Assyriologist who has deciphered the tablets so as to yield that meaning; even his friend and supporter, Bezold, translates the same signs, *Ya-pi-ilu*. Thus every candid critic will have to say that Professor Delitzsch has failed to make a case as far as the name Yahweh is concerned, and as this is his chief argument to show that the Babylonians worshiped Jehovah centuries before the time of Moses, his deductions are purely fantastical and nebulous.

Professor Delitzsch asserts also that the Israelites were directly indebted to the Babylonians for their doctrine of monotheism. He attempts to prove this again by a very doubtful etymological deduction, namely, that the Hebrew word *El*, from which Eloah and Elohim, the common words for God, are derived, means goal. Though there is no consensus of opinion regarding the root meaning of *El*, a term applied in some form to God in all Semitic languages, yet the very best Hebraists see in the word the idea of *might* or *power*, Delitzsch, on the other hand, follows Lagarde, who derived the word from a verb meaning "to stretch out to" or "to reach after;" or to use Lagarde's own words, "*Das Ziel aller Menschensucht und alles Menschenstrebens.*" Delitzsch expands these words, thus: "The ancient Semitic word for God is *El*, and its meaning is *the goal* toward which are directed the eyes of all men. . . . This goal the ancient Semitic nomads called *El*, or God." Then follows this wonderful deduction: "And inasmuch as there can be in the nature of things only one goal, we find among the old Canaanitish races which settled in Babylonia as early as 2500 B. C., and to whom Hammurabi himself belonged, such beautiful proper names as "God has given," "God be with thee," "With the help of my God, I go my way." Now we submit whether such bold assertions are any evidence, much less conclusive proofs, that the Babylonians were monotheists 2500 B. C. It has neither grammar, logic, nor history on its side.

The discoveries of Babylonia prove most conclusively that the Babylonians were polytheists during every period of their history, and that monotheism never took a firm root in their religious ideas. The legends of creation and the flood are full of polytheism. The same is true of the recently discovered code of Hammurabi, that enlightened king and mighty conqueror, in whose reign, according to Delitzsch, those "beautiful proper names" above mentioned were found.

Anyone who will take the trouble to read even in a cursory way a portion of this most ancient code will see that Hammurabi worshiped Anu, Bel, Belit, Ea, Ishtar, Marduk, Nergal, Nintu, Shamash, Zamara, Zarpad, etc., etc. It would be easy to cite passages in proof of this statement, but let the following brief imprecation suffice: Hammurabi says, "And may the great gods of heaven and earth, the Anunaki altogether, inflict a curse," etc.

The beautiful simplicity and the lofty morality of the Old Testament stands out in bold contrast not only with the writings, but also with the practices of the Assyrians and Babylonians. And how could it be otherwise? The Hebrews had attained to the idea of monotheism at the very beginning of their national life; yea, before. Abraham left his native Ur, "beyond the river," where his ancestors had "served other gods," in order that he might have a fair chance to worship the one true God and become the founder of a new religion, whose chief corner stone was *monotheism.* Ages later Moses brought up the children of Israel out of Egypt in order to establish the worship of Jehovah in a purer form than the worship of any deity had been before his time by any people.

Thus, Israel, in ancient times and for many centuries, stood high above the surrounding nations in depth and purity of religious feeling and teachings, just as Christianity, in our day and through the centuries, has towered up high above all forms of philosophy and systems of religion, loudly proclaiming to all lost humanity, "Jesus! the name high over all."

No one will deny the great number of parallelisms in the several Semitic religions and literatures. Indeed, it would be exceedingly strange if peoples or nations which could trace their origin to one original stock, one common cradle and language, would not have many laws, ideas, religious as well as civil, which were all but identical. The careful student of comparative religions and history, however, cannot fail to see that the religious thought of Israel was far loftier and purer than that of the other Semitic tribes or peoples, near or far. But, though there are many parallels and points of agreement in the religion of Israel and that of Babylonia, as illustrated in the literatures of the two nations, the points of divergence are far more numerous. While conceding that Hebrew and Babylonian literatures present some very striking parallels, we are far from granting that the best that Israel had was borrowed from Babylonia, or indeed that the latter possessed a purer literature or cherished loftier ethical conceptions than the former.

FOREIGN OUTLOOK.

SOME LEADERS OF THOUGHT.

Fr. Giesebrecht. In a work published in 1901, entitled *Die alttestamentliche Schätzung des Gottesnamens und ihre religionsgeschichtliche Grundlage* (The Old Testament Reverence for the Name of God, and its Basis in General Religious History), Königsberg i. Pr., Thomas & Oppermann, he gives us a novel, interesting, and plausible reason for the reverence in which the Jews held the name of God. He claims that it is grounded in a view of the world entirely different from ours. He first studies the use of the word "name" in its application to others than God, and reaches the conclusion that names were, with the Hebrews, something more than vocal signs by which to distinguish one person from another. In many cases the name is identical with the reputation of the person, and it is often the representative of the person himself. A special power was attributed to the name of God as distinguished from God himself. The Deuteronomists place the name of God into such relationship with sacred places as to indicate that in their thought the name has a value independent of God. In the religious language of the time the places of worship were designated as places of the name of Jehovah. Another proof that the name of God was regarded as an entity independent of God is found in the fact that the name of Jehovah was used as a force apart entirely from God. Giesebrecht holds that all attempts to explain the reverence in which the Jews held the name of God have overlooked the extraordinary frequency of the expression "name of God," the analogous high estimate of the names of individual names, the use of name as equivalent to existence, including actual presence, and many other similar phenomena. To his mind the universal phenomena in connection with the use of names indicates that primitive men regarded the name as having a supernatural value—that the name, in the case of men at least, is relatively independent of the person who wears it; that it is an entity parallel to the human being himself, at once representing him and affecting his weal or woe. He finds that among Semitic personal names, even when they have a distinctly religious character, the real name of God remains in the background, and thinks that this custom arose from the fact that in the minds of the originators of these names the names of the tribal gods were taboo. In Phœnician language both the name and the face of God are expressions for the designation of a being independent of yet subordinate to God. In such passages as Amos vi. 10, he thinks the evidence is that the name of the spirits of vengeance must remain unmentioned because the mention might

easily bring up the spirits themselves. According to all these considerations he concludes that in the Old Testament the power and significance of the name of God is in no sense dependent upon any revealed, and therefore secret, designation, but on the contrary it is the result of universal human phenomena. Even in the religion of the prophets the characteristic of the name of God is that by it divine energy is caused to flow. Still, he does not regard the old Jewish thought as being that by the mention of the name results must mechanically follow; rather does he think that, all in all, the Jewish conception of the relation of the name of Jehovah to God and to man was ethical. But the difference between their view and ours is in the fact that we no longer believe in the power of the name as ancient Israel so firmly did. Whatever anyone may think of the conclusions reached by Giesebrecht, it is clear that he has made a serious attempt to explain the striking phenomena connected with the frequent expression, "the name of the Lord."

Gerhard Bindemann. It has often been remarked that while Paul refers justification by faith to the initial reception of the sinner into a state of peace, he does not emphasize the need of constant forgiveness, but rather the possibility and necessity of release from the power of sin. Whether this generally accepted view of Paul's representation is correct Bindemann undertakes to examine in his *Das Gebet um tägliche Vergebung der Sünden in der Heilsverkündigung Jesu und in den Briefen des Apostels Paulus* (Prayer for Daily Forgiveness of Sin in the Proclamation of Salvation, by Jesus and in the Letters of the Apostle Paul), 1902, Gütersloh, C. Bertelsmann. He holds that Jesus taught his disciples, in the Lord's Prayer, to ask for the forgiveness of their sins, although they were already forgiven when they became his disciples. He next undertakes to show that Paul and the Pauline churches were acquainted with the Lord's Prayer. He finds evidence of this in 2 Tim. iv, 18, where some of the phrases are strikingly like those of the Lord's Prayer, and in the "Abba, Father," of Rom. viii, 15, and Gal. iv, 6. Besides, Paul was more or less frequently, and at times for comparatively long periods, in personal intercourse with the primitive apostles and the church at Jerusalem. It is therefore practically impossible that Paul should not have known the Lord's Prayer. The only question that seems to him to remain is whether Paul used that prayer, especially the petition, "Forgive us our sins," as Christ desired it to be used. Paul was in the habit of praying for things, and he had a sense of his own sinfulness as a present fact, as 1 Cor. xv, 9; 1 Tim. i, 15f.; and Rom. vii, 14ff. show. How he thought of the method by which Christians were to rid themselves of their ever-repeated sins is seen in 2 Cor. vii, 1. In this passage the apostle does, indeed, urge upon Christians the necessity of cleansing themselves from their

sins by which they are rendered unclean in flesh and spirit; but it is clear that he does not here refer to the power, but to the guilt or consciousness of sin. Hence the cleansing to which he refers is the forgiveness of sin. When he adds the exhortation to perfect holiness in the fear of God he does not think of the possibility of self-sanctification by upright conduct, but rather points out that after they are forgiven they must perfect holiness. That is, forgiveness demands effort to avoid sin. Also the words "Having therefore these promises" show how Paul thought the purification from sin was to be brought about. For the promises referred to are those of vi, 18, where the Fatherhood of God is promised. Hence he must have had in mind the Lord's Prayer with its opening words, "Our Father." In other words, Paul, in 2 Cor. vii, 1, gave his readers to understand that the way by which to secure the forgiveness of their sins was to pray for forgiveness in the words of the Lord's Prayer. That in the epistles of Paul the references to the petition are not more frequent is not significant. In the churches which he founded the Lord's Prayer was so well known, and repentance, faith, and forgiveness of sin were such common features that no special reference need be made to them in his letters. It is extremely doubtful whether Bindemann has clearly made out all his points. It is reasonable to suppose that Paul knew the Lord's Prayer; and it is possible that in some of his utterances his language was influenced by the language of that prayer. It is probable also that he recognized the need of daily forgiveness for daily sins. But this idea of forgiveness was not a prominent thought with Paul. His dominant idea was that once we became Christians we ought to avoid sin; and that the inward tendencies which lead us to sin should be put to death. In short, Paul was not so much concerned about the external consequences of sin as about the incongruity of it as an inward fact. The Christian ought to be inwardly and outwardly like his Lord.

RECENT THEOLOGICAL LITERATURE.

Die Mission und Ausbreitung des Christenthums in den ersten drei Jahrhunderten (The Propagation and Extension of Christianity in the First Three Centuries). By A. Harnack. Leipzig, J. C. Heinrichs, 1902. It is an evidence of the clear perception of historical facts, so characteristic of Harnack, that he has noted both the propagation of Christianity by missionaries and its spread or extension after 200, between which time and 325 there were very few missionaries in our modern sense of the word, although Christianity was so constantly and rapidly spreading during that century and a quarter that at its close it became to all intents and purpose the State religion. Harnack divides his material into four books. In the first he gives us the facts concerning the geographical distribution of the Jews, the external

and internal conditions within the Roman empire which prepared the way for the acceptance of the Gospel, and the causes which led the apostles to turn from the Jews to the Gentiles as the chief sphere of their labors. In the second book he states what, in his judgment, was the secret of the success of Christianity, that is, that in the third century the most powerful factor was just the Church itself in all its completeness, which had an almost irresistible attraction for men and women of the period. This is a most interesting view. It withdraws the attention from the instrumentalities, denying to them the chief influence, and fixes it upon the Christian religion as set forth in its doctrines and worship and customs, as the all-important cause of its triumph. It gives us hope that when external means seem to fail us the inner power of Christianity to attract human nature will still be exerted, and that our religion must be, as our Lord has said, like the leaven which leaveneth the whole lump. But with this view goes a responsibility which should give all thoughtful men food for reflection—the responsibility of keeping Christianity free from the impediments of entanglement with any unnecessary or outward forms, formulas, or other swaddling bands. In the third book we have an account of Christian missionaries, missionary methods, instruction of catechumens, baptisms, the relation of the episcopacy to the work of propagandism, and the results of the oppositions, persecutions, public disfavor, and literary assaults, with which the Church had to contend. In the fourth book he gives us the evidence available for an estimate of the rapidity of the numerical growth of the Church; especially among the different classes and races. He has probably named every place where Christianity gained a foothold prior to 325. This is a book which all who read the German ought to have. It is to be hoped that erelong it will be translated into English. By saying this it is not meant to give the book an unqualified indorsement. That it is a monument of learning is evident, and it will be correspondingly useful to most readers. It is a book to be used for reference. But in this is one of its chief defects. The book is not an organism. It leaves the impression of having been thrown together, although by a master hand. It seems to this writer as though large portions of the book are made up of matter collected preparatory to the great lectures published in this country under the title "What is Christianity?" In that book it seems to us he gave us the spirit and the life of the matter. Here he has given us the facts of which the earlier work was the interpretation. They are too valuable to be thrown aside, but they could better have been given as an appendix to the earlier work, and as the basis for the conclusions then drawn. Still, it must be admitted that the book has a value in and for itself. Had Harnack not written "What is Christianity?" and had he put the great thoughts there expressed into this book, the combination would have been overwhelming.

Eduard von Hartmanns philosophisches System im Grundriss (An Outline of the Philosophical System of Edward von Hartmann). By Arthur Drews. Heidelberg, C. Winter, 1902. Professor Drews says that almost at the very time when the political aspirations of former generations of Germans found their fulfillment by means of Bismarck, Hartmann, a Bismarck of thought, brought to completion the efforts of his predecessors in the realm of philosophy. He also reminds us that as Schopenhauer had to wait more than thirty years for public recognition, so, with the exception of his first work, Hartmann has had as yet very little influence either upon philosophical or scientific progress, notwithstanding the fact that his philosophy of the unconscious prepared the way for a new epoch in philosophical development. Filled with such enthusiasm for his master Drews goes about his task. He places the philosophy of the unconscious in contrast with the philosophy of the conscious, that is, the entire modern philosophy, which he traces to Descartes. However various the ways followed by thinkers subsequent to the great Frenchman, and however at variance their views appear to be, the foundation upon which they have erected their structures was Descartes's *cogito ergo sum.* It never occurred to them to question whether consciousness is the real and the essential, the inexplicable ground and the creative power of the universe. Since in the thought of the *ego* consciousness and being, presentation and object, ideal and real, are identical, this identity of being and thought is the kernel, the metaphysical essence of things, and the Hegelian philosophy, which robbed philosophy of all scientific standing, is the highest expression of this thought. The philosophy of Hartmann turns this relationship between being and consciousness squarely about. While in the philosophy of the past the content of consciousness was the real, creative force, the philosophy of Hartmann declares consciousness to be absolutely unproductive, and the passive product of the unconscious real. So that Hartmann broke absolutely with the *cogito ergo sum.* In the consideration of Hartmann's pessimism, Drews calls attention to the difference between his master and Schopenhauer. While the latter declared that the world is the worst possible, Hartmann says that the world is the best possible, although no world would have been better still, thus uniting the optimism of Leibnitz with the pessimism of Schopenhauer. While Schopenhauer declares all pleasure to arise from the cessation of a pain, Hartmann holds that there are pleasures which are independent of previous pains, such as pleasing tastes, and the enjoyment of art and science. The doctrine that there is a surplus of dissatisfactions over satisfactions falls, however, as soon as one discovers that there is a qualitative difference between pleasurable feelings. It is interesting to note that Drews thinks there is a certain point of contact between Hartmann and Christianity. According to Hartmann the final outcome of all the world's develop-

ment will be the universal negation of will; that is the redemption of the world will result from the progress of things and will consist in the abandonment of will, and this the author thinks is practically the old Christian doctrine of the renewal of all things in God, which is the center of all systems of mysticism. But while the mystics have ever sought to sink themselves into the Divine Being, even in such a sense as to lose themselves, they never conceived of this as a destruction of the conscious and the volitional, since God was regarded as consciousness and will. As to the epoch-making character of Hartmann's philosophy, Drews will find few to agree with him. The simple fact that men are conscious will always lead them as in the past to the conclusion that the world-ground is conscious. And as long as men find that thought is effective in their dealings with things about them, they will attribute a power to thought in the world-ground. Drews has given us a valuable work for the understanding of Hartmann; but the better Hartmann is understood the less will he be received.

RELIGIOUS AND EDUCATIONAL.

German Professors on the Necessity of Conversion. In a recent discussion of this subject there arose very much the same differences of judgment between the theological professors and the practical workers in the field as exists in this country. The professors sit in their studies and think out an ideal plan for doing things which the workers in the field find utterly inadequate to their needs. This was admitted by one of the professors when he pointed out that they have to do with a much different class of people, composed for the most part of those who are preparing for the ministry, and who by their training and their very relation to the Church have finer feelings than the masses. Professor Kähler summed up one phase of the controversy by saying that God converts men, but that he at the same time requires them to convert themselves.

The Gospels in Italian with the Consent of the Roman Curia. This seems almost too good to be true, yet true it is. Whether the approval will be withdrawn remains to be seen. The translator affirms, indeed, that he has followed the Vulgate with but rare exceptions, and so he has. But it is very remarkable that he should mention and use the critical texts of Tischendorf and Westcott, the critical principles of Nestle, the German translation of Weizsäcker, and critical studies of the Gospels by Holtzmann, Jülicher, Reville, and even by Harnack, and that he openly says that he is indebted to the Württemberg Bible Society (Protestant) for the maps and charts which accompany his translation. Verily, even the Roman Catholic world moves.

SUMMARY OF THE REVIEWS AND MAGAZINES.

The London Quarterly Review, edited by Dr. W. L. Watkinson and published by Charles H. Kelly, presents in its April number an unusually rich and diversified list of subjects, such as "Our Lord's Virgin Birth," which confirms the traditional faith; "On Growing Old," which is a biological study of senescence; "The Inner Life of Jesus," which is an admirable examination of Weinel's *Die Bildersprache Jesu in ihrer Bedeutung für die Erforschung seines inneren Lebens;* "A Curious Story of Papal Infallibility;" "Eudæmonism: A Study in Ethics;" and "The Evolution of a Slum." The leading article is by Professor W. T. Davison on "Martineau and Modern Unitarianism." In most of its estimates and views it agrees with John Watson's paper in *The Hibbert Journal* for January on "A Saint of Theism." Both note Martineau's dissatisfaction with the characteristic coldness of the Unitarians, whom he almost despaired of raising to any devotional warmth. He told them they were "afraid of the fervors of devotion," and said to the Manchester congregation: "You do not want less cultivation, but more soul." He held that it is the "pure and transparent heart," rather than the "clear and acute intellect," which best discerns God. In a letter to a friend he wrote: "I am constrained to say that neither my intellectual preference nor my moral admiration goes heartily with the Unitarian heroes, or sects, or productions of any age. Ebionites, Arians, Socinians, all seem to me to contrast unfavorably with their opponents, and to exhibit a type of thought and character far less worthy, on the whole, of the true genius of Christianity. . . . In devotional literature and religious thought I find no Unitarian production that does not pale before Augustine, Tauler, and Pascal. And in the poetry of the Church it is the Latin or the German hymns, or the lines of Charles Wesley or of Keble, that fasten on my memory and heart, and make all else seem poor and cold. Intellectual accord with Servetus is as nothing compared with the response wrung from me by some of Luther's readings of St. Paul, and by his favorite book, the *Theologia Germanica*." In thanking Miss Winkworth for a copy of her translation of Tauler's sermons, he says: "I see at once that the book will be for the rest of my life one of my sacred guides; and will stand, after my Bible, with Plato and Leighton and Coleridge and Tennyson and the Wesley hymns. A strange jumble, you will say, of heterogeneous springs of thought; yet all, I think, assuaging to the same thirst"—a thirst for which Unitarian productions contain no living water. In the preface to the hymn book which he compiled he wrote: "For myself both conviction and feeling keep me close to the poetry and piety of Christendom. It is my native air, and in no other can I breathe; and wherever it passes, it so mellows the soil

and feeds the roots of character, and nurtures such grace and balance of affection, that I look in vain elsewhere for any climate similarly rich in elements of perfect life." In his ninety-second year he acknowledged that the literature to which he turned "for the inspiration of faith, and hope, and love is almost exclusively the product of orthodox versions of the Christian religion," and that such orthodox books as are referred to above "have a quickening and elevating power which is rarely felt in Unitarian books." Again and again he noted and bewailed the powerlessness of Unitarian literature to kindle or sustain the devotional altar-fire. What is so impotent to reach and rouse man's deepest soul cannot be the truth he needs. Its feebleness and fruitlessness prove its falsity, or at least its fractionality, its fragmentariness. Martineau was not a preacher; his discourses were not sermons: they were lofty meditations. He could guide to lonely peaks the few who could breathe the rarefied air of speculation, but could never reach the multitude nor minister to the needs which are common to mankind. When ordained to his charge in Dublin he declared himself to be "the servant of Revelation, appointed to expound its doctrines, to enforce its precepts, and to proclaim its sanctions." But his discourses did not expound the Holy Scriptures; they contained no Gospel message; they were not addressed as appeals to the listeners. His own words prefaced to the second volume of his *Endeavors* show the inadequacy of his own conception: "Preaching is essentially a lyric expression of the soul, an utterance of meditation in sorrow, love, hope, and joy, from a representative of the human heart in its divine relations." Again he says: "The thoughts and aspirations which look direct to God, the kindling of which among a fraternity of men constitutes social worship, are natives of solitude; the spectacle of an assembly is a hindrance to their occurrence." Now, surely such a conception will not make effective preaching. In the Christian conception, preaching, says Dr. Davison, is essentially the deliverance of a *message*, and the "spectacle of an assembly" is not a "hindrance" to a man who has a great and urgent announcement to make which most intimately concerns the welfare of his fellows. An audience is the necessary condition, the appropriate stimulus which calls forth the deepest feelings and most earnest utterances of a man who knows himself solemnly called of God to speak in His name to his fellows. No wonder Martineau's discourses were "found to be less kindling than the preaching of men who were otherwise of far inferior powers." Dr. Davison concludes by saying that Martineau's ideal church was a negative entity. He desired nothing more than the establishment of a "Christian" community, as he understood it, in which there should be no creed, no doctrinal bond of any kind, only an agreement in the desire, as he expressed it, to "love God and man;" the God in question being quite undefined and largely unknown, and the love to man including no belief in a gospel which would make true zeal for his welfare possible, and give it an adequate leverage, ob-

ject, and end. Some would say that this was the dream of an idealist, too good for this wicked world, too high for the groveling aims of existing Churches. But whilst a simplification of creed may be a legitimate object for all Christian Churches, and a very desirable one for some, and whilst every Christian should keep his heart and sympathies open as far as possible toward those whose creed differs from his own, a Church without a creed is a Church without a gospel. And we should add, a Church without a gospel can hardly be called a Church at all. Dr. Martineau's Theism has been an inspiration to the minds, and a stay to the faith, of thousands. His "Christianity" is the shadow of a shade. Rightly has he said that there are two religions. The one, whether called Unitarian or not, whether of an older or a newer type, rejects Revelation, exalts individual reason, adores a solitary God, and disdains the idea of Redemption. The other is the gospel of the eternal Son of God, who was also mortal Son of man, who gave Himself for the salvation of a sinful world, and whose redeeming love is the most potent force in human history to-day. The article on Eudæmonism closes by saying that the happiness which the virtuous man desires or proposes is not a state valued as independent of virtue, but such a harmony of his faculties and circumstances as shall enable him to realize more and more fully the aims of a virtuous life. And if for this, the noblest of his aspirations, he fain would have a voice other and seemlier than the measured accents of the understanding can afford, he may find it in the lofty chant of him who sang, in numbers tender as the blush of dawn, the mystic chivalries of Camelot:

> Glory of warrior, glory of orator, glory of song,
> Paid with a voice flying by, to be lost in an endless sea—
> Glory of Virtue to fight, to struggle, to right the wrong—
> Nay, but she aimed not at glory, no lover of glory she:
> Give her the glory of going on and still to be.
> The wages of sin is death: if the wages of Virtue be dust,
> Would she have heart to endure for the life of the worm
> and the fly?
> She desires no isles of the blest, no quiet seats of the just,
> To rest in a golden grove, or bask in a summer's sky:
> Give her the wages of going on and not to die.

A REMARKABLE discussion of "The Reconciliation between Science and Faith" appeared in last October and January issues of *The Hibbert Journal*, from the pen of Sir Oliver Lodge, Principal of the University of Birmingham, who seeks to contribute something to that reconciliation of Science and Faith which, he thinks, is not yet complete but is sure to be perfected by the progress of knowledge and thought, because no two parts or aspects of the Universe can really be discordant. As to the Reign of Law or Uniformity of Nature, which Science discovers, Lodge says that at first sight it seems to exclude divine control and everything in the nature of personal will,

intention, guidance, adaptation, or management. But this is so at first sight only "So might a spectator, witnessing some great and perfect factory, with machines constantly weaving patterns, some beautiful, some ugly, conclude, after some hours' watching, during which everything proceeded without a hitch, driven as it were by inexorable fate, that everything went of itself, controlled by dreary and breathless necessity. And if his inspection could be continued for years, and the machine still presented the same aspect, his conclusion would seem to be confirmed. He might watch for something to go wrong, expecting Some one from an upper office to step down and set it right again. And, when no such break or intervention occurred under his observation, he might hastily infer that the whole scheme is self-originating, self-sustained, and is working to no foreseen and intended object or destiny. But such a conclusion would be wrong. In studying the universe we are looking at the work of the Manager all the time. The lesson which science teaches theology is to look for the action of Deity always, if at all; not in the past alone, nor only in the future, but equally in the present. We can see Him now if we look; if we cannot see it is because our eyes are shut. 'Closer is He than breathing, nearer than hands and feet,' is poetry, but it is science as well. As to the scientific doctrine of the origin of species by the persistence of favorable variations, the question is, How are those variations to be accounted for? There is no warrant for asserting that they arose spontaneously, by random change without purpose. Does anybody think that the skill of the beaver, the instinct of the bee, the genius of man, arose by chance, and that its presence is accounted for by handing down and by survival? What struggle of existence will explain the advent of Beethoven? What pitiful necessity for earning a living as a dramatist will educe for us a Shakespeare? To explain these is beyond science. Then let it be silent and not deny what is beyond its ken. Divine guidance, the meaning of the great whole, and the constant leadings, the control, help, revelations, beyond our normal powers—these science cannot give. Concerning these and similar facts let it not dogmatize." Principal Lodge, referring to certain people who think it not scientific to pray in the sense of simple, definite petition, says that, so far as science has anything to the contrary, a more childlike attitude may turn out truer, more reasonable, more in accordance with the total plan of things. If a martyr prays that he may not feel the fire, is not the granting of his prayer possible? And in sickness it may be that drugs without prayer is just as foolish as prayer without medicine and similar remedial agencies. And as to spiritual help, we know ourselves to be open to influences from each other by noncorporal methods: why, then, may we not receive spiritual help from the Great Spirit, power to think, and will, and do? So this man of science says: "Let us not cut ourselves off from this sustaining and enabling Source of power. If we have an instinct for worship and prayer, and a craving for communion with Deity, let us

trust that instinct, for it is the key to a realm of reality. . . . By neglecting prayer we may be losing the use of a mighty engine for helping on our own lives and those of others." The gist of his argument is that there is nothing against prayer, but a great deal in favor of it. In *The Hibbert Journal* for January was, also, an admirable review of Stopford Brooke's brilliant monograph on Browning's poetry, by Dr. Stubbs, the Dean of Ely, which emphasizes the fact that all the moving scenes of the fourteenth and fifteenth century Renaissance, all the diverse, clashing, productive elements of that morningtide of humanity, throb again with life in such poems as "Fra Lippo Lippi," "How the Bishop Orders His Tomb in St. Praxed's Church," and "Andrea del Sarto;" and the further fact that in Browning's pages there "lives also, more vividly and intensely, the Renaissance of the nineteenth century, that rebirth of a nobler theology, that refocusing of Christian truth—marked especially by the change of emphasis in its presentation from the doctrine of the Atonement to the doctrine of the Incarnation, from Latin theories about the Person of Man to Greek theories about the Person of Christ—which we associate more generally, perhaps, with the names of such modern theologians as Frederick Maurice, Bishops Lightfoot and Westcott, and Professor Hort. For this Neo-Greek Theology is at the basis of Browning's theory of human life. The central doctrine of it, the Immanence of the Divine in Man, involving a reconsecration through Christ of all human life and thought, and with it the constant appeal to the eternal and spiritual issues of human action, is perhaps for the first time with success in English verse used essentially and avowedly as a motive in Browning's poetry. This it is which makes him, and will more and more, if I mistake not, as the days go on, make him, the poetic exponent of the faiths, hopes, and aspirations of our modern time. It finds, perhaps, its first and fullest expression in his 'Paracelsus,' but it underlies all his subsequent poetry. When, at the point of death, Paracelsus has learned the secret of life, he exclaims—and his cry is also the essential note of Browning himself:

> I knew, I felt, . . . what God is, what we are,
> What life is—how God tastes an infinite joy
> In infinite ways—one everlasting bliss,
> From whom all being emanates, all power
> Proceeds; in whom is life for evermore,
> Yet whom existence in its lowest form
> Includes; where dwells enjoyment there is he;
> With still a flying point of bliss remote,
> A happiness in store afar, a sphere
> Of distant glory in full view. . . .
> . . . . God renews
> His ancient rapture. Thus he dwells in all
> From life's minute beginnings, up at last
> To man—the consummation of this scheme
> Of being. . . .

In my own heart love had not been made wise
To trace love's beginnings in mankind,
To know even hate is but a mask of love's,
To see a good in evil and a hope
In ill-success; to sympathize, be proud
Of man's half reasons, faint aspirings, dim
Struggles for truth, their poorest fallacies,
Their prejudices and fears and cares and doubts;
All with a touch of nobleness, despite
Their error, upward tending all though weak,
Like plants in mines which never saw the sun,
But dream of him, and guess where he may be,
And do their best to climb and get to him.
. . . . If I stoop
Into a dark tremendous sea of cloud,
It is but for a time; I press God's lamp
Close to my breast; its splendor soon or late
Will pierce the gloom; I shall emerge one day.

Here are all the great moral affirmations which underlie Browning's peotry—God, the heart of all being, the Father and Educator of Humanity—Evolution, God's way or order and Progress—Love, the energy of all life—Life, meaning mission, meaning discipline, meaning redemption—Never one lost good—Noble failure, the way to ultimate success—Imperfection, only perfection hid—Death, only the entrance to fuller life and clearer vision. And it is because of these affirmations, because of this faith, because Browning himself—to quote the words of Mr. Stopford Brooke's noble peroration—was 'creative and therefore joyful, at one with humanity and therefore loving, aspiring to God and believing in God, and therefore steeped to the lips in radiant Hope, at one with the past, passionate with the present, and possessing by faith an endless and glorious future;' because too—to quote his own death words—he was

One who never turned his back, but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake—

that his poetry must ever remain for his country a wellspring of spiritual strength, prompting them to abundant moods of worship and reverence, of deep-seated gratitude and sovereign love."

BOOK NOTICES.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Representative Men of the Bible. By GEORGE MATHESON, D.D., LL.D. 12mo, pp. 339. New York: A. C. Armstrong & Son. Price, cloth, $1.75.

The eloquent blind minister of St. Bernard's Parish, Edinburgh, has been called "the Schleiermacher of contemporary theological thought." Queen Victoria after hearing him preach said: "Your life has been a sorely tried but a very beautiful one." A singularly spiritualized nature illustrates in Dr. Matheson's writings that the pure in heart see God. Another fact is illustrated in the marvelous intuitions of this blind man, namely, that the loss of physical sight enhances the power of seeing the invisible. But for Milton's sightless eyes he had not seen the wondrous visions of "Paradise Lost." Here is the advantage of disadvantages, so often seen and experienced in life, the power of difficulty and adversity to bring human nature to its strongest and noblest. Reproductions of Bible portraits we have had without end, but none like these in the volume before us. They are by the same spiritual artist who gave us the Portrait of Christ as seen in the four Evangelists, and that rare study of character, *The Spiritual Development of St. Paul.* Dr. Matheson's mind is of the present age, and views all things in full modern light. This makes ancient subjects bright as this morning's sunrise and fresh as its sparkling dew. Sixteen characters sit for their pictures in George Matheson's studio: "Adam the Child," "Abel the Undeveloped," "Enoch the Immortal," "Noah the Renewer," "Abraham the Cosmopolitan," "Isaac the Domesticated," "Jacob the Aspiring," "Joseph the Optimist," "Moses the Practical," "Joshua the Prosaic," "Samuel the Seer," "David the Many-sided," "Solomon the Wise," "Elijah the Impulsive," "Elisha the Imitative," and "Job the Patient." All these are treated as typical, and the elements emphasized in them are those which are of no special time or place. Twenty pages of the Introduction, such as were never written before, tell us the how and the why of the author's method. Whoever reads this introduction will read the rest of the book. We are tempted to spread half of it on these pages. The Bible characters, the portraits of the Land of Judah, are the only gallery representative of man as man. Elsewhere we have portraits of man as Greek, as Roman, as philosopher, poet, soldier, or slave, but nowhere else man as man, the universal human nature. Only in the Bible mirror does humanity see itself full length and on all sides. The Bible is the only universal and eternal Book of Man. Dr. Matheson shows this by contrasting with the Bible the picture galleries of several heathen peoples. First he enters the *Chinese Gallery*, and finds an enormous collection of figures, representing a vast and venerable empire, but not representing humanity.

They all show the empire maintaining one attitude, *looking back*. The stagnancy of the Chinese empire results from the direction of its aspiration, not from want of aspiration. It worships its ancestors. Its heart is in the past. Its eye dwells on the retrospect. A nation keeping its face toward the dead is more likely to go backward than forward. The men in China's gallery are distinctly Chinese and are all looking back. Their Canaan is behind, not on before. Next he enters the *Gallery of India*, and finds a different phase of Man, all the figures in a very different attitude. The Hindu faces gaze into space and meditate on vacancy. All the world around them is unreality. Time is an illusion. Past, present, future, they take no note of. All is mirage, and life to them is dreaming. Unpractical visionaries they are, presenting only one attitude of humanity, and that one of the weakest and absurdest. Next comes the *Gallery of Greece*. As the Chinaman looks back, and the Indiaman looks up into space, the Greek looks on a level. He aspires in everything to the *middle* course. He aims at qualities which hold an even balance between extremes. He prefers friendship to love; it is the middle term between the heat and the coldness of the heart. He shows one phase and attitude of Man. He does not include universals. Next is a look into the *Roman Gallery*. Geographically speaking, it *is* a universal gallery; Rome was mistress of the earth; physically the capital of the world, yet mentally and morally only one of the provinces —as provincial, in fact, as China, India, or Greece. She, too, presents only one attitude of Man. As the men in the Chinese gallery look back, and those in the Indian gallery look up, and those in the Greek gallery look on a level, the men in the Roman gallery look down, and not with what Goethe calls Man's reverence for the things beneath him. He keeps his eye on the ground. His education, training, discipline, are designed as a preparation for earthly tasks, burdens, and enterprises. He hardens his heart, cultivates coldness, lops from life the branches which luxuriate, cultivates Stoicism in the presence of calamity. Of the earth, earthy, are all its ambitions and cravings.—All these galleries reveal only *accidental* features of Man. The Bible Portrait Gallery exhibits not the local, accidental, national, but the universal. Looking at its men, we forget that they were Jews; we forget their vicinity to Mount Zion and the Jordan and the Temple. We forget even their environment by Asia. We find that they have kept pace with Europe and America. Our shifting Western scenery has not made them an anachronism. They are abreast of our varieties. They are as modern as they are ancient. They reveal human nature not only in its eternal sameness, but in its eternal variations. Having said this and much more by way of introduction, Dr. Matheson leads us into the wonderful Bible Gallery of universal Man, and makes the figures in it speak straight to our own time with meanings we never caught before; a sort of seraph guide through the great gallery in which God blazons the eternal laws that condition character and life and destiny. Unique indeed is his ex-

position of "Adam the Child." Take this: "Adam begins the world with capital. He is the first of his race, yet there is in him a long stream of heredity. Nay, there are two long streams of heredity. The child Adam comes into this world with two worlds already in his breast. He enters life with a double bias—a bias from earth and a bias from heaven. Two elements are in him—not necessarily diverse, but different and capable of conflict—the dust of the ground and the breath of the Father. He does not get his character from the Garden; he gives his character *to* the Garden. He clothes the ground of Eden in his own attributes—dust and divinity. He looks at the trees and says, 'They are good for food, and they are pleasant to the eyes.' *There* spoke *both* sides of his heredity—his parentage from the earth and his parentage from the breath of God. The one was the cry of the outer man; the other was a voice of the spirit. The one welcomed the Garden as a means of sustenance; the other hailed it as a source of beauty. The one claimed bread, the support of the physical life; the other expressed its conviction that Man could not live by bread alone. 'Good for food,' 'pleasant to the eyes'—it was the marriage in one mind, in a child's mind, of the lower and the higher. It was the wedding of the Philistine and the Greek, the union of prose and poetry, the bridal morn of two instincts which few nations have united—the pursuit of utilitarian ends and the repose in æsthetic pleasures. . . . The love of *beauty* is above the dust. Wherever it is found it is the breath of the Father. It is found in the infant. Pass a shining object before the eye of infancy, and the little hand will reach out to grasp it. On the very threshold of human existence there is a gate called Beautiful side by side with a gate unadorned. The unadorned and the beautiful open both together. The one leads to the plain, the other to the mountain. Seen from each, the Tree of Life looks different. From the plain of life I see its fruits; from the mountain I behold its blossoms. The one gives a view of uses, the other a sight of what merchants cannot buy. Young Adam ever beholds both." And then Dr. Matheson follows the development of Adam on from the sense of hunger, and the sense of beauty, to the desire for possession, the craving to appropriate and own the tree and its fruit, and then the sense of sin, and then the sense of fear, and so on to the *finale* of the tragedy of "Adam the Child." A feature of this book is that each chapter closes with a brief prayer, giving a semidevotional tone. This one, coming after the study of "Joseph the Optimist," will do as a sample: "Lord, teach me the benefit of life's seeming arrests! Often have I felt the grief of Joseph. Often have the bright dreams of youth appeared to fade, and the shadows of the prison-house to close around the growing man. I have cried in my bitterness, 'The promise of the morning is broken; I shall never find the treasure for which I have sought so long.' And lo, I have found it *in* the prison-house, *in* the dungeon, in a panel of the locked door! I had sought it vainly in all likely places—in the fields, in the woods, in the homes of the rich

and mighty; and it has come to me in the one spot where its presence seemed impossible. Thou hast answered me as Thou answeredst Job—'out of the whirlwind.' I had been looking to all *calm* places for an answer. I had looked to the gentle dawn; I had gazed on the roseate morning; I had stood in the pensive twilight; I had communed with the still and starry night; I had listened upon my bed when the pulse of life beat low. From none of these did my answer come. Then the *whirlwind* swept by, and I said, 'There will be Divine silence *now;* I cannot hope for Thy voice any more!' And behold, it was from the whirlwind that Thy voice *came!* What earth's silence could not give, what earth's zephyrs could not give, was given by the storm. Let me never again fear the shut gate; let me nevermore dread the interrupted journey! Teach me that my Calvary may be my crown! Tell me that my Patmos may be my promotion! Show me that my Damascus darkness may be my dazzling daylight! Reveal to me that there may be progress through life's pauses, voices in life's valley, symmetry in life's sighs, music in life's maladies, beauty in life's burdens, work in life's wilderness! Then shall I know why the great Portrait of Joseph has been placed in God's Bible gallery of deathless souls." And one other prayer we are tempted to quote—the one after the study of Joshua: "Lord, there are times when I get work to do whose good I cannot see. Sometimes before the walls of Jericho there is put into my hand a trumpet when I think it should be a sword. Sometimes I am sent a long circuitous march when I expect to be retained for the assault. These moments are very hard for me. It is not the work that is hard; it is the want of vision. It is easy enough to blow the trumpets; it is a light thing to walk around the city. The hard thing is to see the *good* of it, to believe that I am not shunted from the race. Help me at such moments, O Lord, to say, 'One step enough for me!' When the distant scene is denied me, when the gloom encircles me, when the things of to-morrow are veiled from me, help me to say, 'One step enough for me!' When the voice of Moses is heard no more on the hill, when the song of Miriam has been drowned by the roaring wind, when the fire of the bush has been hid, help me to say, 'One step enough for me!' Let the one step be the ordered step, the commanded step. Let me not ask how the sound of my trumpet can aid the fall of Jericho. Let me not ask why I am to go round about when there is a short and easy way. If I am not to be Moses, let me be Joshua; if I am not to see the whole, let me see nothing—let me leave all to Thee! I would have no half-vision, O my Father, for half-vision is a misleading thing. Either let me see the promised land with Moses, or with Joshua let me be led blindfold by *Thee!* When I see not the Promised Land, let me feel the Promised *Hand!* When I behold not thine Ararat, let me touch thine *Arm!* When I view not thy Glory, let me have thy *Guidance!* When there is no dove from heaven, let there be a duty of the hour! When I have lost sight of thy coming, let me

strain the ear for thy command! I shall not weep the want of a wing if only I can say, 'One step enough for me!' "

The Keys of the Kingdom. By R. J. CAMPBELL, M.A. 12mo, pp. 121. New York and Chicago: Fleming H. Revell Company. Price, cloth, 50 cents.

The son of a minister of the Free Methodist Church stands in Joseph Parker's place as pastor of the City Temple, London. He is thirty-seven years old, and was selected after the English-speaking world had been searched to find a competent successor to the striking and powerful preacher of the City Temple. Reginald J. Campbell is an Oxford University man, who has made his reputation as a remarkable preacher in a Brighton pulpit. Less sensational, egotistic, and dogmatic than Dr. Parker, he is yet magnetic, and masters men by sterling qualities of mind and manhood. It is generally believed that he is fully equal to the difficult place he is called to fill. He has the elements that wear and grow. He comes to America this summer, and is to be at Northfield at the Students' Conference in late June and early July. The seven discourses in the little volume before us enable us to judge of the matter, method, and manner of his sermonizing. Perhaps the thing we notice most is the absence of all meretriciousness or ambition for display, and the straightforward sincerity and earnestness which reaches for, and reaches, men. The passion for helping men beats in every utterance, the passion of one who rises to the light and the work of each new day in the spirit of the words,

> The sun comes over the mountain's rim,
> And straight is a path of gold for him;
> And the needs of a world of men for me.

The first of these sermons is from Christ's words to Peter, "I will give unto thee the keys of the kingdom of heaven." Passing by the various ecclesiastical interpretations of the meaning of this passage, the preacher goes to the spiritual meaning, taking the verse as a true statement of Peter's own spiritual experience as it had been and was to be—a statement descriptive also of our own experience. To show what he means, Mr. Campbell says: "I went in company with some one else to see Mrs. Spurgeon's Home of Rest at East Brighton, and in giving you a description of what I saw there I will give it as through the mind of a little child. The little one was surprised as we entered into the hall. She had no idea the entrance was so grand. The house did not look like anything great outside. When we got into the vestibule we saw that it was spacious, lofty, and beautiful. To some people that would have been a house by itself. However, we were not permitted to stay in the entrance hall. We were shown into another room on the ground floor, and, though we had not forgotten the hall, in a few moments our interest was centered in the new room. From its windows we could see a certain part of the landscape and part of the sea. But

we came out of that room and went into another, and looking from the windows we found that the view was more extensive and more beautiful. The windows faced the south, and the whole beauty of the Brighton front was laid open to us. We then ascended to the next floor. The higher we went the more we saw. We had not forgotten the entrance hall and the rooms on the ground floor, but all those were but experiences at the back of the mind; the higher we climbed the larger grew our experience. We were led from room to room, each chamber adding to our experience. So, it seems to me, God leads us from room to room, and every event of our life supplies us with a key with which we can unlock a new chamber of experience. God is always delivering to us the keys of His kingdom. We are passing from experience to experience, from room to room—growing, developing as we are able." How simple this is! How destitute of rhetoric and visible art! Then the preacher applies this to the progress of Peter's life from experience to experience, dwelling specially on three great crises: 1. *The crisis of a great love.* Peter loved his Master, and the very fact that he could love changed him. You are poor if no great love has ever come into your life. You are the nobler if you have ever given yourself in love to anyone. God supplied you with a key to the meaning of love when He made you capable of loving somebody. Never wish the experience undone, even if disappointments come from it; it has helped to make you. Think of anyone who is incapable of such affection. How much of life unloving natures miss! They remain on the lower floors; vast landscapes are hid from them. They mount higher in proportion as they give themselves to an ideal. A great love transformed Peter; the power of love many transform you. 2. *The crisis of a great moral failure.* From some points of view the most interesting crisis of Peter's life was when he failed his Master through cowardice. Jesus knew Peter would deny Him, but Peter did not know himself. He was really a better as well as a sadder man immediately after the act of denial than he was at the moment when he promised his Lord that he would never deny Him. And it is possible that you and I were worse men and worse women in hours when we saw nothing wrong in ourselves than we were in those hours of self-contempt that followed failure. If there be a man here who is conscious of being a moral failure, I would like to speak to that man. You are in great danger, greater than you know. But you are also on the borders of a blessedness greater than you know. Do you blame yourself for your sinful deed? That deed only reveals you. You were a failure, by reason of the sort of spirit that was in you, before your act revealed you to yourself. Now you truly know yourself; and the time of your self-contempt, if you will, is near to the moment of your salvation. The humiliation of moral failure is bitter indeed, but its stern discipline may put us within reach of the key to a holy life, and make us want to enter the door thereof. It is the will

of God that, like Peter, you should lay hold, in the depth of your moral failure, on the key to regions of God's kingdom higher and safer than any you have yet known. 3. *The crisis of a great sorrow.* Would any of you wish to be in Peter's place after that terrible day when Christ was crucified, and when, so far as Peter knew, He was gone from him forever? How he must have condemned himself for not being braver in the day of his Master's tribulation! But Peter is not the only person who has felt like that. And in such a sorrow there is for us, as for Peter, a key within reach which may open the door to a room, unknown before, in the kingdom of humility, and obedience, and usefulness, and endurance, and peace. Learn to use the knowledge gained in one experience as the key to another higher, larger, and better; so, by loves and failures and sorrows, rising nearer to God and Heaven." Again we say, how plain and simple! How unadorned by literary or poetic art! How forgetful of everything but his message to men! The other sermons are on "Sin-Bearing," "The Self-Revelation of Jesus," "The Self-Assertion of Jesus," "The Promise of the Comforter," "God's Perfecting of Life," and "The Humanity of God."

Biblical and Literary Essays. By the Late A. B. DAVIDSON, D.D., LL.D., Litt.D., Professor of Hebrew, New College, Edinburgh. Crown 8vo, pp. 320. New York: A. C. Armstrong & Son. Price, cloth, $1.75.

For nearly forty years the fascinating spell of a rarely gifted personality was felt by the students of New College. Professor Davidson was a truly great scholar, who blended the accuracy and taste of a finished linguist, the deep insight of a philosophic thinker, and the spiritual intensity of a warm-hearted Christian with a poet's feeling and power of expression. All these are present in the thirteen essays before us, which constitute the first installment from a mass of fine materials left behind as the rich fruitage of a brilliant career. One other volume has been published in England, entitled *The Called of God*, containing sermons by this professor of Hebrew who was also a notable preacher. His work on Old Testament Theology will be issued soon, to be followed by another on Old Testament Prophecy and probably by a commentary on Isaiah. The quality and desirability of those which are to come can be fairly inferred and measured from the essays we are now noticing, especially those on "The Wisdom of the Hebrews," "The Prophet Hosea," "The Prophet Amos," "The Second Psalm," "Psalm LXXII," "Psalm CX," "Modern Religion and Old Testament Immortality," and "The Uses of the Old Testament for Edification." Whoever buys this volume of *Biblical and Literary Essays* gets his money's worth many times over, and can make up his mind whether he wants more of the intellectual output of this extraordinarily gifted and accomplished scholar. Some alert and avid minds will say, after tasting the book here noticed, "I must have the coming volumes too; I want all I can get of A. B.

Davidson." And the man who buys all he can get of Dr. Davidson's writings will have a mass of the product of *modern* scholarship, especially of biblical study, abreast of our time, fresh, and not tautological to anything already on his shelves. The first essay before us is on "Biblical Theology." On its first page are these introductory words: "Religion is the consciousness of God in the soul, or the consciousness in the human soul of standing in a certain relation to God. The religious capacity is an essential part of human nature. Religiousness is as much native to man as reason. You do not implant reason in him by education, you only unfold it. In like manner, you do not implant the religious faculty, you merely evoke and educate it. The fall has not abolished it any more than any other element of human nature; it has only impaired it. Of man's nature in general, and of his religious nature as well, three things must be said: First, the soul has a bent in the direction of truth; it loves it, longs for it, strives after it, and is straitened till it finds it. Second, it loves and seeks truth truly. Its instinct that there is truth, and that it may be reached, is a true instinct and no delusion; and, moreover, its mode of seeking, its operations in the search, are true and not false. In other words, this inborn presupposition of the soul that there is truth, and that it can be attained, is a true supposition, and its spontaneous action and manner of working in the pursuit of truth is the true manner, and will lead it to the truth. Third, the soul, having an instinctive desire for truth, and an instinctively true mode of seeking to reach it, has an instinctive feeling of possessing it. Truth is its own highest evidence." If the principles enunciated in Dr. Davidson's essay on "The Bible and its Revision" had been closely followed by the New Testament Company of Revisers their work would have been freer from faults and more nearly equal to the Revised Version of the Old Testament. Writing at the time when the Revisers were engaged in their work, this great scholar said: "It is not want of scholarship that the revision now proceeding is likely to suffer from, but over-scholarship; not from want of adaptation to our time, but over-adaptation. The spirit of the present age is extremely distinct and pressing—the Critical Spirit. And that spirit is more unlike than any other to the spirit of the Scriptures. What is to be feared in any version made in these days is pedantry—the pedantry of exact scholarship, and the critical consciousness. The translators will want to bring out prominently every point that tells in critical discussion. One could almost wish the revision had been delayed till this fever of critical disputation had abated. Criticism will have its day, and become as much a matter of the past as the subtle doctrinal discussions of the Middle Ages or of the seventeenth century. The time will come when men will care little who was the author of documents, when the question asked will not be whether Paul or Apollos or Cephas was the author of an epistle,

but whether the epistle contains true doctrine and sound advice. A revision made in such a time as that would be easier, simpler, adapted more to nourish Christian feeling than to stimulate intellectual subtlety while displaying pedantry." Yet certain growing tendencies make Dr. Davidson think that perhaps it is well that the Revision of the Scriptures was not postponed. He says: "A serious abstractness is creeping into our language, very unlike the concrete way of Scripture, and also a false delicacy, which would war against the purity and simplicity of our Bible. Anyone who reads private attempts at revision will wonder at their extravagances. Our American brethren perform the most curious antics here. Among them the spirit of the age is most rampant. There the apostle mounts a stump, as if to the manner born. In England St. James says, 'My brethren, count it all joy when ye fall into divers temptations;' but in America, 'My brethren, keep yourselves perfectly cheerful when you are exposed to a variety of trials.' We know that the American people are as modest and fastidious as they are great, and we can readily conceive the shock which their delicacy receives from some parts of our English Bible. In their translations they employ refined and dainty euphemisms for some expressions which do not seem to us particularly dreadful. [Here Professor Davidson gives some passages from the King James Version, and then the American euphemistic retranslations which he deplores.] We are in danger of being swamped by a flood of sentiment from the New World, some of it genuine, some of it false, but all of it excessive. The one old powerful instrument, called Thought, has been displaced by two, sentiment and the drill-sergeant. And, for my part, I am, on the whole, thankful that the new version of the Scriptures was undertaken while there was still some bone left in us." In the essay on "Mohammed and Islam" we read: "Mohammed cannot be compared with the Founder of our own religion; between them there is only antithesis, whether in thought or in life. Their conceptions of God are widely apart. Mohammedanism is monotheistic, but the essence of the Christian or even the Old Testament conception of God does not lie in its mere monotheism, but in the moral character of the one God. In the Koran [the author spells it Qoran] there are ninety-nine epithets applied to God, but that of Father is not among them. And the new thought expressed by Christ, that he that saveth his life shall lose it, that to give one's self a ransom for many is the highest ideal of moral life, an idea which in its various applications is the practical power in the Christian life, never once dawned on Mohammed's mind. We look in vain for any great self-sacrifice in his life. If at any time he overlooked an insult, or omitted to demand what he thought due him, it was because this was politic; and when the opportunity came he was apt to exact double. . . . From the moral point of view Mohammed's career closed in darkness. His licentiousness became a

scandal. His cruelty to those who thwarted him was extreme. . . . The two great defects of Islam are its exaggerated doctrine of the transcendence of God and its want of a moral ideal for man: these have made it repulsive even to Mohammedans of the better type." Discussing the origin of Mohammedanism and what influences produced its better parts, our author says: "There is not much doubt that the influences came from Christianity, particularly from Christian asceticism. Arabia had long felt the touch of Christian sentiments. In the south a strong Christian kingdom had existed for a considerable time. On the north the country was in constant communication with the Christians in Syria, particularly with the ascetic Christian sects lying along the great caravan route from Mecca to Damascus, which went by the south end of the Dead Sea, and north on the east side of Jordan. Islamic tradition reports Mohammed as associating at one time with a certain Christian monk east of the Dead Sea. Somehow the ideas of the monkish life and its general view of the world laid hold of the founder of Islam and are reflected in his first religious awakening. They also marked his early converts." Doubtless the essay entitled "The Rationale of a Preacher" may interest most the majority of our readers. On the preacher's relation to sinners Dr. Davidson writes: "Let him feel himself part of a sinful family, so loved of God, redeemed by Christ, conscious of participating in the blessings of redemption, and then his sympathy with men, quickened by these wonders in man's history, will impel him to preach passionately to them. To this his own personal godliness is essential. It was said of Christ, 'Behold the Lamb of God that taketh away the sin of the world.' This He did not only by the sacrifice of Himself, but by His personal appearance among sinners. In part, He took away the world's sin by making it feel itself not entirely sinful. Doubtless He deepened its sense of sin by its contrast with Himself. Yet also He relieved the dreary monotony of a desert of sin without oasis. In the overwhelming universal sense of sin there was immense relief in finding One who was not a sinner, but holy. And as the world found relief as well as contrast in the sight of the spotless Jesus, relief from the dark and weary monotony of omnipresent sin; and as the hard, blood-stained, hoary sinner is made to feel, by the presence of a sweet innocent child, both more and less a sinner, so there is both reverence and joy among sinners, even yet, over the presence among them of a godly minister." While recommending to ministers a sympathetic regard for the individual man, this eminent biblicist and theologian also bids us not to bother the individual with the science of the schools, since theological science only perplexes the average man. Dr. Davidson says to ministers: "Use simple treatment. If you can appear before a man, as the apostolic men appeared in the world, with the awe upon them of a glorious presence which they had just left, and a fellowship, ceased in the flesh, yet forever

unbroken; glowing with the fire of a new life within them fusing all their faculties; laden with a few great ideas and facts which they presented to every man's conscience—God, sin, death, Christ, the power of God, righteousness, life—and these few great things as gigantic entities, apart from all logical combinations of them, and as mighty forces apart from scientific attempts at explanation of them—why, then you are likely to win that man. But keep your scholastic science and methods and implements out of his sight. Let your preaching be pre-scientific. Be as scientific as you please in your studies, but do not impose such processes on your hearer." This message closes thus: "The preacher's love for men, inspired by Christ, impels him to rescue them from their evil. If there is no sin there need be no preaching. And if there be no sense of sin there will be no preaching. Only one in whom the miracle has been performed, in whom the good has been rescued from the evil, can go out into the world as a particle of light."

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

Literary Values. By JOHN BURROUGHS. 16mo, pp. 264. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $1.10.

Each of the dozen volumes of John Burroughs's works, from *Wake Robin* down to this one, has value and attractiveness, but now each new invoice from him is prized increasingly because it is of the aftermath in the late autumn of his serenely declining life, and also because of the mellow-ripe quality of these final views and judgments. We gasp with astonishment at the immense extravagance of Burroughs's Whitmaniac eulogies, and we wish this naturalist, who sees the half of life so clear, could also see life whole, finding the hemisphere of the supernatural which would complete his globe. Yet, as to his naturalism, we surmise that as he strolls and studies up and down the wondrous world he now and then strikes unawares the Emmaus road and walks and talks unknowingly with the Supernatural, though not going on to the place where, sitting face to face and breaking bread, he might identify the unrecognized Supernatural as Divine. And it must be conceded that his writings have sunlight and color, flavor and fragrance, sincerity and suggestiveness, originality, freshness, and independence, even though they do exhibit human infirmities, limitations, lopsidedness, and blindness-of-one-eye, illustrating the truth of the saying that the natural man discerneth not the things of the Spirit. Nature, man, and literature are the general subjects of these eighteen essays on a variety of subtopics. The title-essay, "Literary Values," was noticed here when it appeared in a magazine. But we note the consummate art of the little Parisian girl who, when asked by a lady the price of the trinket she offered for sale on the street, replied, "Judge for yourself, madame; I have tasted no food since yesterday," and Milton's saying, which is

equally true of a good sermon, that a good book is the precious lifeblood of the author's spirit—it has not the gift and power of life unless there is blood in it, unless the vital currents of the soul flow through and vivify it; and the saying that there is plenty of the elixir of the imagination in Poe, but not one crumb of the bread of life. Here is a practical truth from the second essay: "Let persons with doubts and perplexities about life go to work to ameliorate its conditions, and their doubts and perplexities will vanish, not because their problems are solved, but because their energies have found an outlet, the currents have been set going. Persons of strong will and active propensities have few doubts and uncertainties. They do not solve the problems, but they break the spell of them. Nothing relieves, liberates, or ventilates the mind like resolution." Burroughs says that these words from Emerson prove that at the age of twenty-four he had discerned the secret of good preaching: "When I attend church and the image in the pulpit is all of clay, and not of tunable metal, I say to myself that if men would avoid that general language and general manner in which they strive to hide all that is peculiar, and would only say what is uppermost in their own minds, after their own individual manner, every man would be interesting. . . . But whatever properties a man of narrow intellect feels to be peculiar to himself he studiously hides; he is ashamed or afraid of himself, and all his communications to men are unskilled plagiarisms from the common stock of thought and knowledge, and he is of course flat and tiresome." Preaching lacks interest and charm unless suffused with the preacher's own personality. It lacks power unless the force of his own pulse-beats throbs through it. No accumulations of knowledge, no amount of scholastic learning can make a preacher; it may be mere incrustation and luggage. The powerful and effective element is something personal, which, having absorbed and assimilated truth and knowledge, transmutes them into sweetness and light after the manner of the bee. The bee does not get either honey or wax from the flowers; these are products of the bee. She gets from the flowers only certain elements which she puts through a process of her own, adding to it a drop of her own secretion called formic acid. It is her own especial personal contribution which converts the flower materials into honey and wax. So is it with the preacher. The effectiveness and value of his preaching must come out of his own soul, enlivened and impelled from above. Every drop of his blood and every filament of his nerves must be involved. We hear John Burroughs say: "There is nothing true in religion that is not equally true in art. To succeed in either give yourself entirely. All selfish and secondary ends are of the devil." Preeminently is that true of the work of the ministry. Self-abandonment and world-renunciation, passionate devotion and intense concentration unsurpassed by artist or scholar, by soldier or explorer—these are the inexorable conditions of minis-

terial power. How true is this criticism: "Swinburne's prose is more tiresome than that of any contemporary British critic, because of its inflated polysyllabic character, and his poetry is more cloying than that of any other poet because of its abnormal lilt and facility; it has a pathological fluidity; it seems as though, when he begins to write verse, his whole mental structure is in danger of melting down and running away in mere words. His heat is that of fever, his inspiration borders on delirium." The basic qualities of good writing or good speaking are veracity, directness, vitality, the beauty and force of reality. The peasant maiden Joan of Arc had them in her answers to her judges. When they tried to entrap her with the question, "Do you know if you are in the grace of God?" she replied, with the adroitness of artless art, "If I am not, may God place me there; if I am, may God keep me there." This from a Southern writer is given as a specimen of sound prose: "Some women, in marrying, demand all and give all; with good men they are happy; with base men they are broken-hearted. Some demand everything and give little; with weak men they are tyrants; with strong men they are the divorced. Some demand little and give all; with congenial souls they are already in heaven; with uncongenial they are soon in their graves. Some demand little and give little; they are the heartless, and they bring neither the joy of life nor the peace of death." Speaking of the adaptation of style to purpose, Burroughs has this brilliant and discriminating passage: "Who shall say which style is best? What can be better than the style of Huxley for his purpose—sentences level and straight like a hurled lance; or than Emerson's for his purpose—electric sparks, the sudden unexpected epithet or tense audacious phrase, that give the mind a wholesome shock; or than Gibbon's for his purpose—a style like solid masonry, every sentence cut foursquare, and his work, as Carlyle said to Emerson, a splendid bridge, connecting the ancient world with the modern; or than De Quincey's for his purpose—a discursive, roundabout style, herding his thoughts as a collie dog herds sheep; or than Arnold's for his academic spirit—a style like cut glass; or than Whitman's for his continental spirit—the processional, panoramic style that gives the sense of mass and multitude? Certain things we may demand of every man's style—that it shall do its work, that it shall touch the quick. To be colorless like Arnold is good, and to have much color like Ruskin is good; to be lofty and austere like the old Latin and Greek writers is good, and to be playful and discursive like Dr. Holmes is good; to be condensed and epigrammatic like Bacon pleases, and to be flowing and copious like Macaulay pleases. Within limits the style that is native to the man, the manner that is part of himself, is what wears best. What we do not want in any style is hardness, glitter, tumidity, superfetation, unreality." And to similar effect: "What we demand of speakers and writers is genuineness, sincerity, power, inspiration,

and that they give us fresh ideas and awaken in us vivid emotions. We will not quarrel with their materials, their methods, or their forms, if only they go to the quick. This they *must* do." What sort of a thrust is Burroughs giving us in this passage: "A French critic tells of a man who sat cool and unmoved under a sermon that made the people about him shed torrents of tears, and who excused himself by saying, 'I do not belong to this parish.' I suppose any of our religious brethren would feel a little shy of weeping in the church of a religious denomination not his own"? A eulogist of Brunetière calls him "the autocrat of triumphant convictions"—a phrase suggestive of the authoritative manner and force of the man who has convictions and not mere opinions. Heine looking on a great cathedral exclaimed: "See the power of convictions; opinions never build like this." One of these essays is entitled "Thou Shalt Not Preach." Yet hear the author preach: "Landor falls below Shelley and Wordsworth because he had no divine message to deliver to the men of his generation—no authentic word of the Lord to utter. He was more thoroughly imbued with the classic spirit than either Shelley or Wordsworth, and the classic spirit is at ease in Zion. The modern world differs from the ancient in its greater moral stress and fervor. This moral stress and fervor Wordsworth and Shelley shared, but Landor did not. Where would the world be in thought, in works, in civilization, had there been no one-sided, overloaded, fanatical men—men of one idea? Where would Christianity have been, under the play of disinterested intellect, without devotees, without saints and martyrs, without its Pauls and its Luthers, without enthusiasm, without fervor, without prejudice, without inflexibility?" Of Cicero's feeling about life we read that, while not regretting that he had lived, he reached a point where he had had enough of this life, and longed for a new and larger existence, saying, "O glorious day, when I shall depart to that divine company and assemblage of spirits, and quit this troubled and polluted scene!"

Essays Historical and Literary. By JOHN FISKE. 2 vols. 8vo, pp. 422, 316. New York: The Macmillan Company. Price, cloth, $4.

The first volume contains nine chapters on scenes and characters in American History, including Alexander Hamilton and the Federalist Party; Thomas Jefferson, the Conservative Reformer; James Madison, the Constructive Statesman; Andrew Jackson, Frontiersman and Soldier; Harrison, Tyler, and the Whig Coalition; Daniel Webster and the Sentiment of Union. The second volume contains essays about John Milton, Huxley, Tyndall, Herbert Spencer, Evolution and the Present Age, and Koshchei the Deathless, with three historical papers. The title-page motto in the first volume is, "Study as if for Life Eternal, live prepared to die to-morrow;" in the second volume, this word from Goethe, "If thou wouldst press into the infinite go out to all parts of the finite." Much of the substance of these volumes was given in

lectures in various parts of our country, and was to be used as material for a History of the American People, of which the author's untimely death has deprived us. John Fiske's most generally appreciated service is as an historian, for which he had rare gifts and large resources. An interesting chapter is on that soldier of fortune, General Charles Lee, the Englishman, whose ambition and treachery nearly wrecked the cause of American independence, and who was court-martialed by Washington after the battle of Monmouth on three charges: Disobedience of orders in not attacking the enemy; Misbehavior before the enemy in making an unnecessary, disorderly, and shameful retreat; and Gross disrespect to the commander in chief. Mr. Fiske presents testimony in disproof of the report that Washington cursed and swore at Monmouth. When Washington found Lee retreating, instead of attacking as he had been ordered to do, he rode up to Lee in terrific wrath, and, gesticulating violently, shouted angrily, "Go to the rear, sir!" Then he rallied the demoralized troops, and turned impending defeat into victory. Washington was in a towering rage at insubordination which looked like treason, but the report of his profanity is not sustained. Professor Fiske mentions three books by Herbert Spencer, *Social Statics*, *The Study of Sociology*, and *Man and the State*, as among the ablest ever written on government; and says that the theory of government therein set forth is most profoundly American. Fiske's views about the often-proposed increase of government control may be inferred from the tone of this statement: "During the administration of President John Quincy Adams there was fast growing up a tendency toward the molly-coddling, old granny theory of government, according to which the ruling powers are to take care of the people, build their roads for them, do their banking for them, rob Peter to pay Paul for carrying on a losing business, and tinker and bemuddle things generally." In the essay on John Milton a reference to the greatest of his prose works, the *Areopagitica*, a defense of the freedom of speech and of the press, which is one of the immortal glories of English literature, contains the following: "Milton's political enemies hurled epithets at him like showers of barbed arrows, and his retorts were quick and deadly. Stateliness never deserted him, but, as with George Washington, the white heat of his wrath was such as to make strong men tremble. In his passionate eloquence the English and Latin sentences creak like the timbers of a ship in a storm." Huxley once truly remarked that the popular theory of creation, which Lyell and Darwin overthrew, was more Miltonic than biblical, founded rather upon *Paradise Lost* than upon Genesis. The essay closes thus: "In the spiritual life of modern times there have been two great uplifting tendencies, one derived from the Bible, the other from the study of Greek. The former tendency produced the Protestant Reformation, the latter produced what we call the Renaissance or

New Birth of art and science. The spirit of the Reformation animated the Puritans as a class. But Milton was as much a child of the Renaissance as of the Reformation; there was in him as much of the Greek as of the Hebrew. . . . By common consent of educated mankind three poets—Homer, Dante, and Shakespeare—stand above all others. For the fourth place there are competitors: two Greeks, Æschylus and Sophocles; two Romans, Lucretius and Virgil; one German, Goethe. In this high company belongs John Milton, and many would rank him first after the unequaled three." In November, 1882, when Herbert Spencer was about returning to England, a farewell banquet was given him in New York city at which John Fiske delivered an address intended to show that Mr. Spencer's services to religion were as great as his services to science. This seemed to incredulous Christendom an amazing claim. Eleven pages of the second volume, now before us, contain that address, and whoever cares to do so may at least learn what Professor Fiske meant. In trying to point out the deep religious implications of Spencer's work, Fiske says in substance: All systems or forms of religion differ in many superficial features, in the transcendental doctrines which they preach, and in the rules of conduct which they prescribe; asserting different things about the universe, and enjoining or prohibiting different kinds of behavior. But under such surface differences we find in all known religions two points of substantial agreement, which are of far greater importance than the innumerable differences of detail. All religions agree in two assertions: *First*, that the things and events of the world do not exist or occur blindly or irrelevantly, but that all are connected together as the orderly manifestations of a divine Power, and that this Power is something outside of ourselves, upon which our own existence depends. *Second*, that men ought to do certain things, and ought to refrain from doing certain other things; and that the reason why some things are wrong and others are right to do is in some way connected with the existence and nature of this divine Power, which reveals itself in every great and every tiny thing, without which not a star courses its mighty orbit and not a sparrow falls to the ground. This twofold assertion that there is an eternal Power greater than ourselves and that this divine Power makes for righteousness is contained essentially in all religions. The central truth in all religions is that there is a God who is pleased with the just man and angry with the wicked every day. Now, Professor Fiske affirms, the teachings of evolution declare these two assertions to be *scientific truths* which the scientist finds written in the innermost constitution of the universe, and which harmonize with the whole body of human knowledge. Mr. Spencer sets forth as the ultimate truth of science, as the truth upon which the whole structure of human knowledge philosophically rests, that there exists an infinite and eternal Power of which all the phenomena

of the universe, whether called material or spiritual, are manifestations of a Power which is revealed from moment to moment in every throb of the mighty rhythmic life of the universe. In this Mr. Spencer means pretty much what Carlyle meant when he spoke of the universe as the star-domed city of God, and reminded us that through every crystal and every blade of grass, but most of all through every living soul, the glory of a present God beams. Professor Fiske goes on to say that the teachings of Mr. Spencer also show that science finds that the eternal and infinite Power makes for righteousness, that the principles of right living are really connected with the intimate constitution of the universe, that there is a divine sanction for holiness and a divine condemnation for sin. "When Mr. Spencer explains moral convictions, sentiments, and aspirations as products which the whole universe has been, through untold ages, laboring to bring forth, he implies that the infinite and eternal Power at work in all the universe is moral. Thus modern science adds enormous sanction to those convictions and principles of right living which religion inculcates and exalts. Human responsibility is made more strict and solemn than ever when the eternal Power that lives in every event of the universe is seen to be in the deepest possible sense the author of the moral law in obedience to which lies our only guarantee of incorruptible happiness, such as neither inevitable misfortune nor unmerited obloquy can ever take away." Thus, according to Professor Fiske, does Herbert Spencer make science buttress the fundamental truths of religion: so that the everlasting reality of religion is scientifically confirmed beyond possibility of denial. And Religion is built upon, and made up of, not delusions, but facts, facts which are in some way demonstrable, facts which the eye of science sees lying in the very heart and core of the universe. We add that on these foundations which modern science uncovers, tests, and certifies, Christianity is builded as the necessary superstructure, the natural, as well as supernatural, completion. Thus out of the abysses of Nature comes confirmation strong of Holy Writ. Deep calleth unto deep—the deep of the cosmos, the deep of the Bible, and the deep of the human soul all sounding in antiphonal accord. And the heart of man, the Christ of God, and the whole creation all move toward one far-off divine event.

Incentives for Life. By JAMES M. LUDLOW, D.D., Litt.D. 12mo, pp. 340. New York and Chicago: Fleming H. Revell Company. Price, cloth, $1.25.

The theme of these essays is the vital importance of the will in the formation of character, and the incentives which appeal to us as motives of action. Heretofore Dr. Ludlow has been chiefly known in literature as the author of several popular historical novels, *The Captain of the Janizaries* and *Deborah, a Tale of the Times of Judas Maccabæus*. He now presents a volume of brilliant and suggestive essays, of much practical value for the stimulation

and guidance of life, and full of illustrations, varied, apt, and usable, drawn from literature, science, art, and life. The Incentives presented are those from "A Good Conscience," from "A Life Purpose," from "Little Things," from "Physical Conditions," from "Local Associations," from "Personal Associations," from "Social Loyalty," from "Self-Discovery," from "Doing Good," and from "Religious Faith." The danger of a weak or untrained will is discussed, and warning given against certain substitutes for Conscience, such as "Apparent Expediency," "Other People's Conscience," "Conventional Morality," "Moral Sentiment," and "Selfish Inclination." Passages like the following illustrate the importance of cultivating will-power. To his friend Michael Faraday, John Tyndall paid this tribute: "His nature was impulsive, but there was a force behind the impulse which did not permit it to retreat. If in his warm moments he formed a resolution, in his cool moments he made that resolution good. Thus his fire was that of a solid combustible, not that which blazes suddenly and quickly dies away; anthracite, not shavings." This is Carlyle's description of how the decisive action of young Bonaparte ended the French Revolution: "Some call for Barras to be made commandant. Some bethink them of the Citizen Bonaparte, unemployed artillery officer, who took Toulon. A man of head, a man of action. He was in the Gallery at the moment and heard it; he withdrew, some half hour, to consider with himself; after a half hour of grim, compressed considering, to be or not to be, he answers Yea. He will consent to take command. . . . Women advance disheveled, shrieking Peace; Lepelletier behind them waving his hat in sign that we shall fraternize. Steady! The Artillery Officer is steady as bronze. Fire! say the bronze lips. . . . Six years ago, in old Brogli's time, this whiff of grapeshot was promised. . . . Now the time has come, and the man; and behold you have it; and the thing we call the French Revolution is blown into space by it, and becomes a thing that was." Here is a truth for all who care to learn and know: "Scholarship is not due so much to brilliancy of faculty as to the power of concentrating one's thoughts, holding the mind at proper focus above a subject till it glows—purely an act of volition. Cecil said of Sir Walter Raleigh, 'I knew that this man can toil at a subject terribly.' Dr. Schaff, being complimented on his linguistic and other talents, answered, 'Any man can do what I have done, if he is only willing to think steadily on one topic for ten consecutive hours.' Joseph Cook spent nine consecutive days thinking up a definition of conscience. Dr. Johnson described study as holding one's face to the grindstone until one's wits were sharpened. Macaulay, who could talk history 'like an express train,' forced himself to the slow schedule of two pages a day when he wrote it." Lothrop Motley wrote to Oliver Wendell Holmes, "Whatever may be the result of my labor, nobody can say that I have not worked like a brute beast." William Carey, the

great missionary and scholar, speaking of his possible biographer, said, "If he gives me credit for being a plodder he will describe me justly. Anything beyond this will be too much. I can plod. I can persevere. To this I owe everything." An aurist recently offered Thomas A. Edison a cure for his deafness, which was declined lest, as the great discoverer and inventor said, he should hear so much as to distract him from concentrating his mind upon his chosen problems. In a certain large preparatory school, noted not only for the scholarship of the boys it sent to college but for their manly qualities, was a wise principal who one Sabbath set his boys to thinking in this way. He was teaching them the Sunday afternoon Bible lesson. When the hour was only half gone he paused and said: "Boys, I want you to do something for yourselves, now, that will help you more than I can. Please go to your rooms, spend the remainder of the hour in just thinking. Think who and what you are, and what you are going to do about it. Listen to your own heart-beats for a while—I mean your conscience. No matter what you want to be; no matter what you have been; let each one try to say, 'I'm going to be just right.' To your rooms, boys, and God bless you!" The result was that some of those boys, including the most heedless, soon made the Christian consecration. In illustration of the close relation of physical conditions to mental action is the statement that quality of the soul's action sometimes shows itself in the quality of perspiration—the cold sweat of remorse being distinguished by chemical analysis from that which healthy exercise produces—selenic acid developing in the former a pink color approximating the rhetorical crimson stain of sin. So much a unit is our dual nature. A well-known clergyman of exalted spirituality suddenly exhibited a very different character, becoming not only unreliable, but skeptical, sensual, and vicious. This was preceded by a noticeable enlargement of the upper part of the neck, dulling of the eye, and flabbiness of the features. Dr. Ludlow quotes for us the remarkable words in which Miss Weld, niece of Alfred Tennyson, tells us how once when she was walking with the great poet he said: "God is with us now on this down as we two are walking together just as truly as Christ was with the two disciples on the way to Emmaus. We cannot see Him, but He, the Father and the Saviour and the Spirit, is nearer, perhaps, now than then to those who are not afraid to believe the words of the apostles about the actual and real presence of God and His Christ with all who yearn for it." When Miss Weld replied that she thought such a near actual presence would be awful to most people, Tennyson went on: "Surely the love of God takes away our fear and makes us forget it. I should be sorely afraid to live my life without God's presence; but to feel that He is by my side now just as much as you are, that is the very joy of my heart." Miss Weld adds: "I looked on Tennyson as he spoke, and the glory of God rested on his face, and I felt

that the presence of the Most High had indeed overshadowed him. That Michael Faraday, as John Tyndall says, prized the love of his fellow-men more than the renown his science brought him is shown in Faraday's own words, "The sweetest reward of my work is the sympathy and good will which it has caused to flow in upon me from all parts of the world." George Washington's love for his country spoke in these words: "If I know my own mind, I could offer myself a living sacrifice to the butchering enemy, provided that would contribute to the people's ease. I would be a willing offering to savage fury and die by inches to save the people." Not less than this should be our devotion to the Church of the living God which Christ has purchased with His own blood. Bismarck's sense of absolute dependence on God is in these words: "If I were no longer a Christian, I would not serve the king another hour. If I did not put my trust in God, I should certainly place none in earthly masters. If I did not believe in a Divine Providence which has ordained this German nation to something good and great, I would at once give up my trade as a statesman. Deprive me of this faith, and you deprive me of my fatherland." A popular lecturer has a lecture entitled "Acres of Diamonds." The title might be applied to Dr. Ludlow's *Incentives for Life.*

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

Memories of a Hundred Years. By EDWARD EVERETT HALE. 2 vols. Crown 8vo. pp. 318, 321. New York: The Macmillan Company. Price, cloth, $5.

In 1803 Napoleon, then at peace with England for a year and a half, instructed Marbois, his Foreign Secretary, to offer to the United States all the territory lying between the Mississippi and the Rocky Mountains. Robert R. Livingston, then our Minister to France, accepted the offer on his personal responsibility without orders from home, and made what is known as the Louisiana Purchase for fifteen millions of dollars, on the 30th of April, 1803. Thus to Napoleon and Livingston we owe half a continent. When Napoleon had completed the sale he said, "I have given England her rival." It is with this epoch-making incident that Dr. Hale begins the two volumes of reminiscences, which should be trustworthy, since he claims to have "a memory of iron which seldom deceives." His grammar seems not so infallible as his memory, for on page 72 we read, "Philip Nolan, who, on the whole, I like and believe in." But perhaps the ungrammatical "who" is the work of the aberrant if not malicious typesetter, who made one minister say he felt his own "importance" instead of impotence and another speak of the "flagrant" memory of the deceased instead of fragrant, and still another characterize the influence of Unitarianism as "precious" instead of pernicious. Dr. Hale tells us that Charles Elliott, the historian, when asked if he believed Abraham lived a hundred and sixty years, replied, "Why not? He had no bad whisky to drink, no primaries to attend, and no news

papers to read." In the early years of the nineteenth century Chief Justice John Marshall tried to teach all America, including Thomas Jefferson, that the United States IS a Nation. Jefferson had imagined that the United States *were* a mere confederacy. From 1861 to 1865 Marshall's doctrine had to be explained with cannon and supported by bayonets. And some people have hardly learned it yet. Gouverneur Morris said that the mistake made in forming the union of thirteen States was that "eight republics were joined with five oligarchies." And at this late date we still have States which insist on being oligarchies instead of republics. Under our professedly democratic government we witness to-day a renaissance of oligarchy, which robs citizens of the right of suffrage, tramples on the Constitution of the United States, and defies the Nation. Dr. Hale shows how great a work was done for mercy and civilization when Cuba, Porto Rico, and the Philippines were liberated from the cruel clutch of Spain, by reminding us of the bloody and hateful crimes of that nation which poisoned Delaware and his companions at Madeira in 1611, and hanged the Huguenots on the coast of Florida—the Spain of the Inquisition, which, with unmitigated ferocity, shot seventy passengers from the *Virginius* at Santiago in 1870 without even the form of a trial, and in 1897, under Weyler, committed even worse atrocities, finally precipitating her own overthrow by blowing up the *Maine*, forcing us into war when we were unprepared; for when war was declared this nation had not powder enough on hand for half a day's fighting. Dr. Hale is authority for the statement that one of the reasons why John Quincy Adams was not reelected president was that he had a billiard table in the White House. Dr. Hale, who was bred in a newspaper office, is of opinion, first, that of whatever is printed in the newspapers, half the people who see it do not read it; second, that half of those do not understand it; third, that of those who understand, half do not believe it; fourth, that of those who believe it fully half forget it; fifth, that those who remember it are probably of no great account. Speaking of Charles Sumner's unconscious habit of patronizing those with whom he had to do, Dr. Hale writes: "I have been told that he was the most unpopular man in the United States Senate. If this is true it is simply because, without in the least meaning to do so, he would speak with an air of superiority, which was really droll. I do not think he was really arrogant. He did sometimes think of himself more highly than he ought to think; but that is a fault which most members of most senates share with him. It is interesting to see how good-naturedly Lincoln took this, and how thoroughly he understood Sumner." The great religious gain of the past century, Dr. Hale thinks, is that we have left behind the notion that all men are children of the devil, born totally depraved and incapable of good, and have reached the doctrine that every man has God for his Father, and, if he chooses, may come into fellowship and like-

ness with Him. He says: "The religion which held the pulpit a hundred years ago was the hard, black, bitter conclusion which John Calvin had arrived at. It ought to be said in his defense that his conclusions were formed after half a century of war, when it seemed to men as if the kingdom of heaven on earth was as impossible as Calvin thought it to be. Try to fancy what was the position a hundred years ago of a chaplain in a jail, if there was any such person. How much or how little did that man think his ministrations to the prisoners could accomplish? Or imagine yourself going into a fight with Tammany, and having to rely on a body of people in New York of whom you knew that nineteen twentieths were children of the devil who could not be regenerated! The religious world of to-day is more cheerful and courageous." The last sentence of these reminiscences charges the author's great-grandsons that in 2001 one of them shall write his Memories of the Twentieth Century. In these more than six hundred pages the reader can find some wheat, much unimportant incident and opinion.

Chinese Heroes. By ISAAC TAYLOR HEADLAND, Professor in Peking University. Crown 8vo, pp. 248. New York: Eaton & Mains. Cincinnati: Jennings & Pye. Price, cloth, illustrated, $1.

The story of the perils and sufferings of foreigners in China during the Boxer uprising, the heroic defense of the legations and missionaries under the masterly management of Dr. Frank D. Gamewell, of Peking University, the deliverance of the besieged by the timely arrival of the allied troops marching from Tientsin to Peking, recalling so vividly the relief of Lucknow in the Sepoy rebellion—all this has been told and retold. But comparatively little has been written concerning the noble conduct of thousands of native Chinese Christians. This book is a record of the way in which they endured persecution, often even unto death. The North China Conference of the Methodist Episcopal Church provided for gathering and arranging the records of facts herein narrated, mostly in the words of the sufferers themselves; and Professor Headland was appointed to prepare the matter for publication. Here is the latest installment of the brave history of Christ's overcomers, the story of those who in bitter and merciless trials were more than conquerors through Him who loved them and gave Himself for them; and who having endured unto the uttermost must forever be counted happy. The heroic loyalty of our Chinese converts should stimulate and intensify the faith and purpose of the Church at home. One American mother whose fair young daughter was martyred by the Boxers at Pao-ting-fu has now given her second daughter to missionary work in China, and she is already on the field. This is the reasoning of a true Christian heart, "The more I have given the more I must give." Such is the logic of love. Put Professor Headland's little book into Sunday school libraries and into Christian homes

within reach of our boys and girls. It will be sowing seed for future crops of missionaries for China and other pagan lands. That will happen in the Church which happens in war—the ambitious, the capable, the high-bred, the finely disciplined, the gallant will plead for permission to go to the front, impatient to be on the firing line. The Chinese heroes whose story is told and whose fine faces look at us in this book of martyrs have proved themselves more than worthy of all that Christianity has done for them and their nation. There are no generalities here, nor romancing, nor exaggeration; but matter-of-fact narrative, the artless story of individual experiences. How proud we are of the high behavior of the students of Peking University during the terrible tests of the Boxer persecution! Here is the face of Cheng Tien-fang, the boy who at peril of his life carried secret messages from Peking to Tientsin, appealing to the foreign troops to hasten to the relief of the beleaguered legations. Receiving one thousand dollars for his services, he gave half of it to found a scholarship in Peking University. Others of the students have showed themselves to be of the same brave and generous stuff, entirely consecrated to the work of Christ. They have refused lucrative secular employment for the privilege of preaching the Gospel on a pittance—plus persecutions. Some of the stanchest stuff to be found in Christian character anywhere is among our Chinese converts. Money put into Peking University or into mission work in China is no gamble; it is a gilt-edged investment. The foundations of a great Christian empire are being laid in China of solid stuff, and its walls will stand in the sunlight, polished after the similitude of a palace, when the Great Wall has not one stone left upon another. Look at the noble faces of these men—Ch'en Ta-yung, the gatekeeper, Wang Ch'eng-p'ei, the wheelbarrow man, preacher, and martyr, Yang Ssu, the carter, Dr. Wang Hsiang-ho, and others like them. Look at the pure and lovely faces of the Epworth League boys in these pages, and Liu Ma-k'e, a Peking University graduate, who turned his back on large business remuneration, virtually saying, "With five thousand dollars a year within my reach I prefer to preach the Gospel for five hundred dollars." You will get a new idea of Chinese physiognomy. One night during the bloody persecutions in North China a water-carrier overheard a group of Boxers, resting from their work of murder, and talking about it as follows: "That pockmarked fellow was a brave one." "How was that?" "We wanted him to recant and worship idols, and threatened that if he did not we would kill him. It was a pity to kill as fine a scholar as he was, and we did not want to do it." "What did he say? Did he refuse?" "Yes, he grated his teeth together and said: 'We are four generations of Christians, my grandfather, my father, myself, and my son, and shall I be the first to recant? No! Kill me if you will.'" "What did you do? Did you kill a man of that kind?" "Yes, we stuck a spear into him twice and threw his body under the college building." Thus have the grounds of Peking Uni-

versity been soaked and consecrated with martyr blood. This institution, which was wholly destroyed, is being restored. Its history is so noble, its service so valuable, its possibilities of usefulness and influence so immense, that a sufficient endowment ought at once to be provided by some liberal soul to whom God has given means.

The Church and the Ministry in the Early Centuries. The Eighteenth Series of the Cunningham Lectures. By THOMAS M. LINDSAY, D.D., Principal of the Glasgow College of the United Free Church of Scotland. 8vo, pp. xxii, 3... New York: A. C. Armstrong & Co. London: Hodder & Stoughton. Price, cloth, $2.

On the subject of the ministry in the early Church and matters related to it, two epoch-making works have appeared in English. The first is that by Professor (later Bishop) Lightfoot, *The Christian Ministry*, which appeared as an appendix or dissertation to his commentary to the Epistle to the Philippians, 1868, reprinted with other essays in *Dissertations on the Apostolic Age* in 1892, and separately in 1902. The second is the Bampton Lectures for 1880, *The Organization of the Early Christian Churches*, third edition, 1888, by Dr. Edwin Hatch, reader in ecclesiastical history in the University of Oxford. Both of these are great and permanently valuable books, worthy of careful study by anyone who wishes to know the facts about the history of the ministry in the primitive Church. Hatch's book was translated by Harnack or under his supervision, and published with additional notes and dissertations of his own in Giessen in 1883—a book which really broke the path of scientific discussion on early Church organization in Germany. Being familiar with these books, and having read also carefully the above by Lindsay, this reviewer can say that in his judgment Lindsay's is worthy to stand by their side as a book of equal importance—a thoroughly judicious, impartial, intelligent, and sympathetic discussion. Without, perhaps, the minute scholarship of Hatch, it is a book by one who is master in this field, and who writes with intimate acquaintance with the discussions since Hatch. A list of chapters will indicate the richness the reader has here laid up for him in store: I. The New Testament Conception of the Church of Christ. II. The Christian Church in Apostolic Times. III. The Prophetic Ministry of the Primitive Church. IV. The Church of the First Century—Creating its Ministry. V. The Church of the Second and Third Centuries—Changing their Ministry. VI. The Fall of the Prophetic Ministry and the Conservative Revolt. VII. Ministry Changing to Priesthood. VIII. The Roman State Religion and its Effects on the Organization of the Church. Appendix: Sketch of the History of Modern Controversy about the Office-bearers in the Primitive Christian Churches. The book closes with scholarlike and full indexes. It is not necessary to give the conclusions to which Professor Lindsay comes. Let the reader find these out for himself. Suffice it to say that in the case of many of them the reviewer has reached similar

results by independent study. He would be inclined to emphasize more than the author does the debt of the Church as to its organization to the pagan fraternities, though Lindsay admits that these fraternities furnished hints to the Church. The author probably differentiates too closely the love feast and the Lord's Supper in the apostolic Church and immediately after. The evidence seems to point to a substantial identity—every Lord's Supper was a love feast, and *vice versa*. Lindsay seems not to have met the scholarly and valuable little book of Dr. Norman Fox, *Christ in the Daily Meal* (New York: Fords, Howard & Hulbert). This work of Lindsay's is one of the most valuable books published in Church history in any language in the last ten years, and, although it treats of matters which have been made the subject of fierce controversy, its calmness, impartiality, and scholarly completeness and method give it a unique and special place in the literature of early Church organization and ministry, of which a full and critical list can be found in the Hurst *History of the Church*, vol. i (1897), pp. 120-122. Let our ministers buy and read it, and then let them lend it to their friend the Episcopal rector across the way.

MISCELLANEOUS.

Spain and Her People. By JEREMIAH ZIMMERMANN, LL.D. Crown 8vo, pp. 350. Philadelphia: George W. Jacobs & Co. Price, cloth, ornamented, $2.

Dr. Zimmermann, pastor of the First English Lutheran Church of Syracuse, N. Y., having spent years in travel, presents here an admirable study of Spain as she is to-day under the weak-looking, erratic boy king, Alfonso XIII; a country corrupt, decadent, with seventy per cent of illiterates, but still proud. The book is an exhibition of the beauties and treasures of a romantic and fascinating land which is a vast museum of art and history. At the end it sets forth the causes of Spain's decline and casts the horoscope of her future. The only advantage in having chronic grumblers go abroad is that the people at home get rid of them for a time. Our author found one such on his travels, incessantly finding fault. In the memorable city of Jerusalem he could talk of nothing but the filthy streets. He had no mind for anything higher, and one hot day his complaints were so exasperating that Dr. Zimmermann said to him, "The trouble with you is you have too much money and too little wit." Gautier describing the heat of Spanish summers says that in Toledo "Phœbus pours down spoonfuls of molten lead from the sky at the hour of noon, and the dogs gallop howling over the hot flagstones which burn their feet. If you raise the knocker of the door it burns your fingers. You feel your brains boiling inside your skull like a saucepan full of water on the fire." The country of Arbues and Torquemada, the land of the Inquisition, is still burdened with Vaticanism. The pope is its real ruler; the government is his agent; nothing can be done by it against his will. To please

the pope the front door of the Protestant church in Madrid must be kept closed, and worshipers must enter by the side door. Colporteurs selling the Bible and other Protestant books are frequently imprisoned and their books burned. A federal republic with absolute liberty of conscience, freedom of worship, and separation of Church and State is the hope of Spain's future. Dr. Zimmermann's interesting and instructive book is fully illustrated with full-page half-tone illustrations reproduced from photographs of palaces, cathedrals, cities, and Spanish scenes.

Studies in the Apostolic Church. By CHARLES HERBERT MORGAN, THOMAS EDDY TAYLOR, and S. EARL TAYLOR. 8vo, pp. 226. New York: Eaton & Mains. Cincinnati: Jennings & Pye. Price, 75 cents, postpaid; in lots of ten or more to one address, 50 cents each, carriage extra.

While the text-books, of which this is the second, are prepared primarily for the Bible Study course in the Epworth League and Christian Endeavor Societies, they are so acceptable to the general Church that twenty-five thousand copies of the first book, *Studies in the Life of Christ*, have been sold in the eighteen months since its issue, while there are only about fifteen thousand members of the classes that have used it. This second book, which covers the entire material of the Acts, Epistles, and Revelation in thirty-five Studies, will prove of special value to the minister, as bringing together in brief space the conclusions of the latest literature bearing on this New Testament field, such as Hastings's *Dictionary*, the nine compact little volumes of the *New-Century Bible* by as many eminent scholars relating to this part of the Bible, Richard Belward Rackham's remarkable work on *The Acts of the Apostles*, in the new series of Oxford commentaries, besides about twenty-five other foremost volumes, all of which are referred to by exact pages as they relate to the Studies and the three hundred topics assigned for investigation. This feature has already been strongly commended by Principal A. P. McDiarmid, of Brandon College, who has tested the book in his class work, and others. The work will evidently have large usefulness.

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